

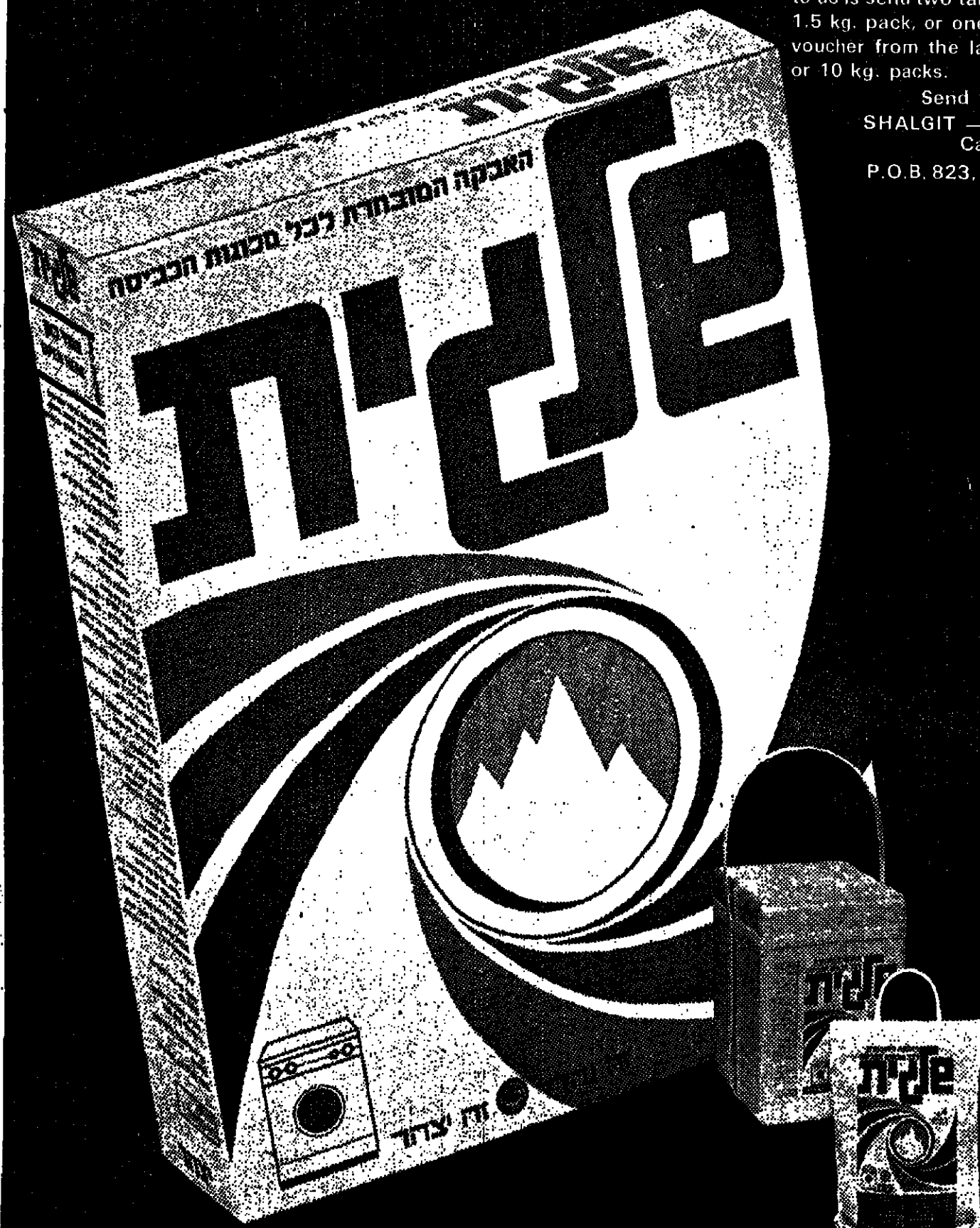
Why do more and more women wash with SHALGIT?... and what does it give them?

Dazzlingly white laundry SHALGIT is the most effective washing powder available: 40% active ingredients — well above the requirement of the Israel standard. Removes all stains easily — even with cold water.

Unbeatable economy. SHALGIT has proved itself the most economical of the powders of its type: 1/2 cup of SHALGIT is sufficient for 5 kg. of laundry! (The standard specifies a full cup for 4 kg.)

Stereo in carrying case raffled off every month. There will be a SHALGIT prize draw every month. Prizes include an "all-features" stereo set in carrying case, and many other valuable prizes. All you have to do is send two tabs from a 1.5 kg. pack, or one tear-off voucher from the large 4, 6 or 10 kg. packs.

Send them to:
SHALGIT — IZHAR Campaign.
P.O.B. 823, Tel Aviv.



Shalgit It's Wonderful — It's IZHAR

NAMES OF PRIZEWINNERS of Raffle on September 15, 1980

Stereo: Simha Shasha, 12 Rehov Hanagov, Magdial, Hod Hasharon.

Picnic Table: Miriam Steintzerg, Safad. Reuven Keren, Beit Eliezer, Clara Moskovitz, Rehovot. Sarah Klopoltz, Kiryat Ata. Sarit Ben-Shal, Bat Yam. Bracha Hoffman, Bnei Brak. Ruth Kasperi, Tel Baruch. Dr. Michaeli, Bnei Brak. Haya Azaria, Kiryat Gat. Hadassah Fink, Ra'anana.

Pocket Calculator: Yafa Hashan, Jerusalem, Yaira Shamesh, Bat Yam. Aliza Shimon, Safad. Sara Babati, Rishon Lezion. Herzl Murad, Moshav Mishan.

Tea Trolley: Ofra Toister, Kiryat Haim. Aviva Shechorba, Yehud. Kochava Alfandri, Ramat Gan. Naomi Rehavi, Tel Aviv. Rachel Zvi, Tel Aviv.

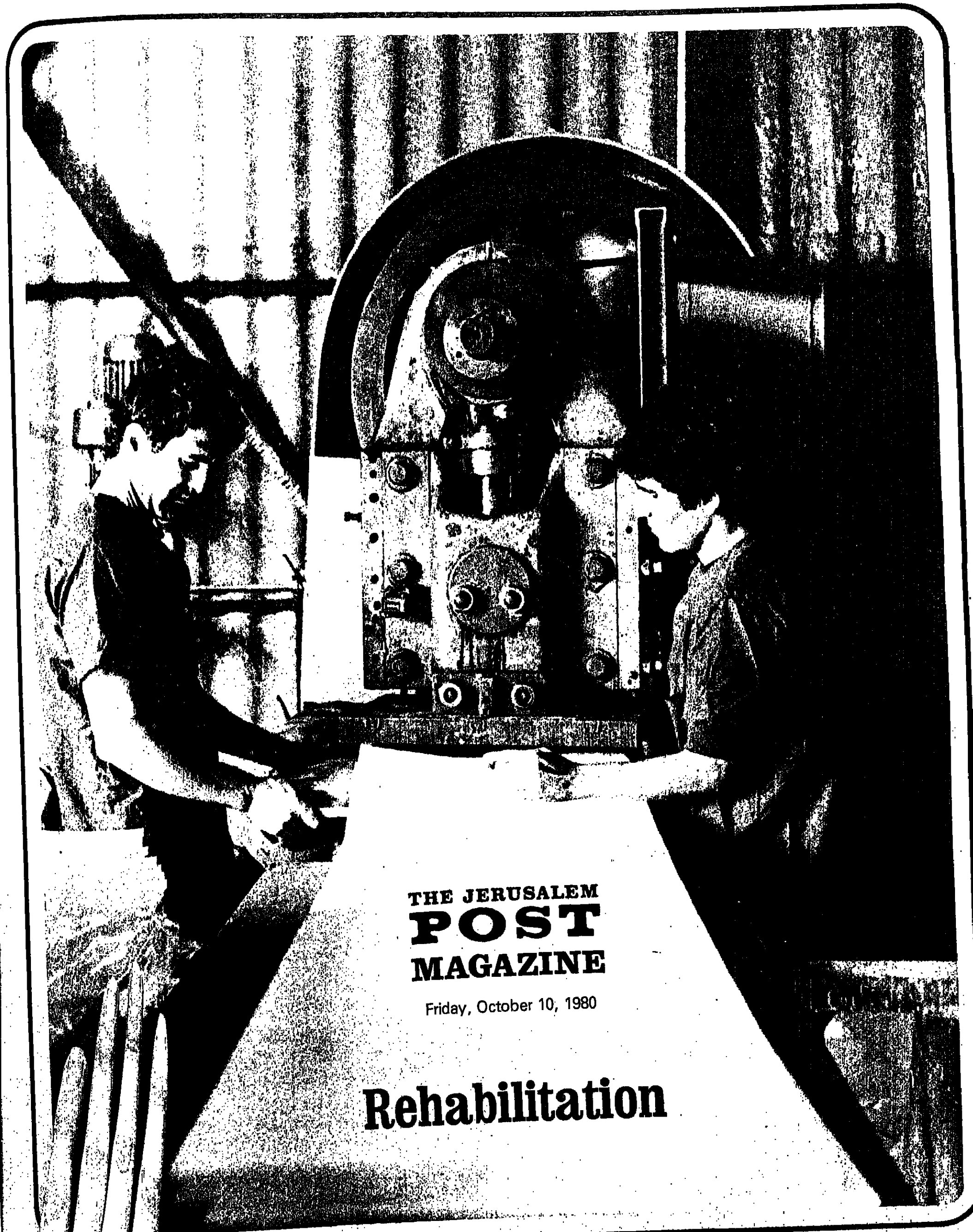
Alarm Clock: Hazi Barnes, Bat Yam. Bilha Ra'anana, Kfar Harif. Dalia Zevuloni, Sderot. Hui Moran, Rishon Lezion. Miriam Eliasi, Jerusalem.

Gift Parcels: Yigal Ohana, Ofakim. Simha Mizrahi, Tel Aviv. Varda Parsido, Holon. Sonny Glickman, Bat Yam. Na'a Berger, Kfar Sava. Podlovsky, Bat Yam. Dair Stein, Kfar Sava. Geula Hason, Moshav Sde Uziyahu. Galit Kachel, Ramat Gan. Perl Timora, Jerusalem. Rachel Plotnick, Tel Aviv. Shula Amir, Holon. Rachel Brasno, Bat Yam. Haya Ekstein, Bnei Brak. Atara Sagi, Jerusalem. Ilana Ram, Rishon Lezion. Rachel Moyal, Holon. Sol Gabai, Netanya. Yehudit Grams, Nes Ziona. Ahuva Rosenwasser, Tel Aviv. Riki Krauss, Holon. Yochaved Blum, Kiryat Ono. Iris Sherir, Jerusalem. Bracha Gokstad, Petah Tikva. Betiya Selg, Ramla. Anna Sharabi, Rishon Lezion. Sophia Ashkonazi, Tel Kabir. Gella Michon, Herzliya. Rivka Se'ad, Herzliya. Sigalit Savir, Kiron. Hanna Buxbaum, Petah Tikva. Yanit Lipkin, Petah Tikva. Yehudit Ya'akov, Moshav Nahala. Lea Resnik, Holon. Meir Sabah, Kiryat Gat. Shoshana Shoval, Jerusalem. Hadas Ziegul, Petah Tikva. Shvi Bugarin, Haifa. Sima Starker, Giv'atayim. Holon Obatler, Ashdod. Carmela Einl, Holon. Miriam Zlotopolaky, Hadara. Sarit Wolf, Rishon Lezion. Zipora Krieger, Kiryat Spinzak. Esther Bar Shimon-Tov, Bat Yam. Aviva Da'adon, Tel Aviv. Miriam Harna, Tel Aviv. Daria Klapin, Yehud. Eitan and Odnd Segal, Tiberies. Rivka Meguri-Cohen, Holon. Margaret Akuka, Moshav Talmi Ellahu. Yvetta Cohen, Beersheba. Ofra Bar, Arad. Aliza Tzamen, Dimona. Yafa Daniell, Yed Ellahu. Bruria Mizrahi, Jerusalem. Shoshana Elimelech, Jerusalem. Dina Dori, Ashkelon. Avi Wiesel, Eilat. Arya Kendel, Tel Aviv. Frieda Stockhammer, Jerusalem. Tikva Lubetzky, Tel Aviv. Rivka Mortovlotz, Rishon Lezion. Leumit Virkman, Rishon Lezion. Batsheva Ben Moshe, Rishon Lezion. Amir Cohen, Netivot. Nurit Dror, Tel Aviv. Eina Savila, Beit She'an. Bruria Gizi, Tel Aviv. Avraham Friedman, Kiron. Leana Algamil, Ramla. Tikva Zanzuri, Moshav Sde Uziyahu. Hanna Simkins, Kviah Hatzayim. Tova Dukas, Tel Aviv. Haim Shmuel Goltin, Jerusalem.

★
Prizewinners will be informed of their awards by mail.

Next Raffle: October 31, 1980

ADMON



THE JERUSALEM
POST
MAGAZINE

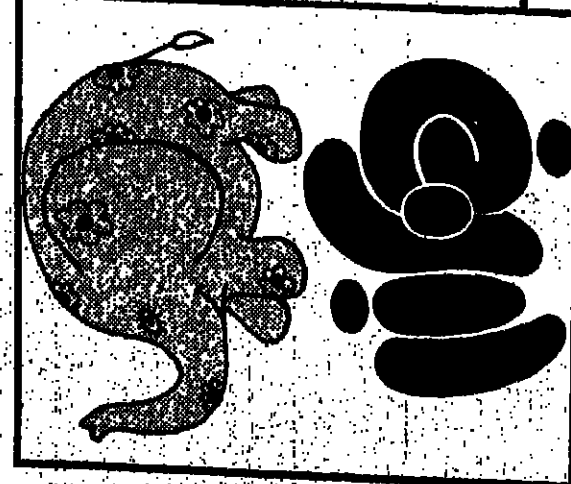
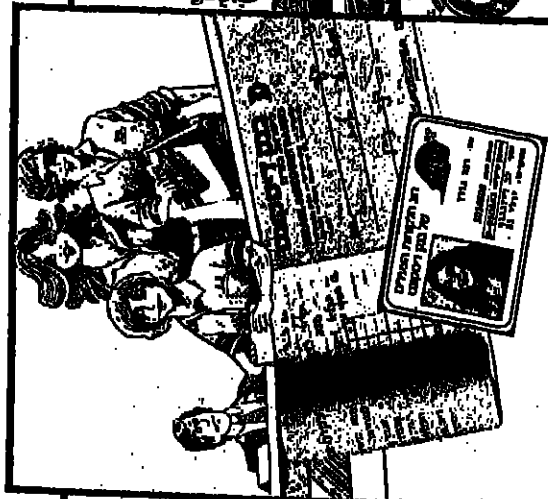
Friday, October 10, 1980

Rehabilitation

העיתון הזה

FIVE STARTERS

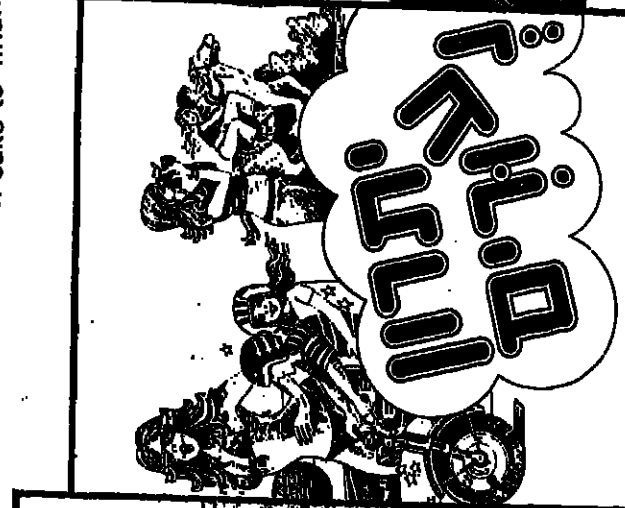
Saving - a valuable instinct, acquired at an early age
 Saving - a way of life, which helps goals and dreams come true
 Saving - a habit it's best to begin early, so that important future aims can be realized



Linked Pilon
 The preferred savings plan for children and teenagers.
 * Campaigns, books and educational gifts.
 * Linkage to the index - for sums in excess of IS. 20
 * Subscription to Pilon, the children's paper - at half price.

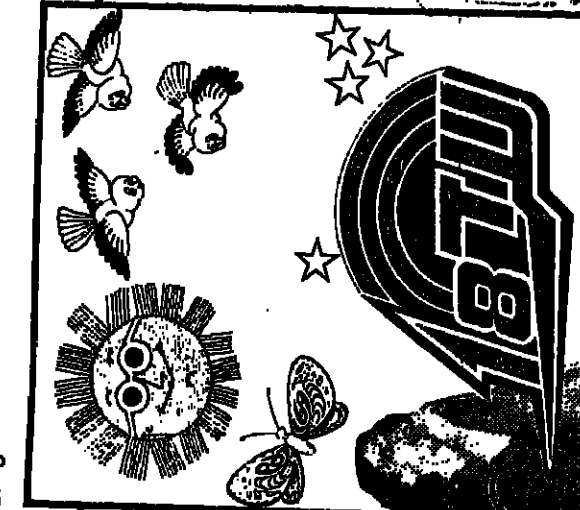
The Junior Checking Account-for 16-18 year-olds

A checking account for 16-18 year-olds, which will serve them well during their period of compulsory army service.
 * Free checkbooks
 * Operation of the checking account is free of charge
 * A gift (a belt, or Discount Bank's High-School diary) is given to everyone opening an account.
 * Discounts are offered by 1500 shops and other business establishments in Israel
 * Membership in Discount Bank's "Up to 18" Junior Group



Yitron Ne'urim

The young people's savings plan
 * Full linkage of principal and interest
 * A flexible savings period (4-7 years)
 * Savings can be withdrawn in stages
 * Membership in Discount Bank's "Up to 18" Junior Group



"Up to 18"- Discount Bank's Junior Group for 10-18 year-olds

A club that offers a variety of opportunities to young people between the ages of 10 and 18 who have a savings account or Junior Checking Account at the Discount Bank.
 * Excursions
 * Discounts available for cultural, artistic or entertainment events
 * Books and records at reduced prices
 * Further surprises and events - featuring Svika Pik



Yitron La'Hyalim

A savings plan for 16 year-olds - to the end of their compulsory service
 * Full linkage of principal and interest after only 3 years of saving
 * A gift is given to everyone opening an account
 * Membership in Discount Bank's "Up to 18" Junior Group

It's good to work with

ISRAEL DISCOUNT BANK
 the human side of the coin

The Microfilm and Microfiche are prepared for The Jerusalem Post by The International Documentation Company and are of the highest technical quality.

For detailed information write or call The Jerusalem Post Archives, POB 81, Jerusalem or contact Inter Documentation Company AG, Poststrasse 14, 6300 Zug, Switzerland.

Copyright of all material reserved. The Jerusalem Post and IDC are the sole agents. Reproduction permitted only by arrangement.



On the cover: Cutting foam strips at Ma'asiyahu. (Israel Sun)

In this issue

	Page
Hirsh Goodman puts the U.S.-Israel strategic relationship under a microscope.	4
Abraham Rabinovich visits the archaeological dig at Tel Akko.	6
Paula Hirth learns about the rehabilitation programme at the Ma'asiyahu minimum security prison.	8

	Page
Benny Morris bears Amos Oz's view on fanaticism and politics.	9
The Book Section. Reviews include three books on World War II; an English psychoanalyst's study of dreams; Margaret Drabble's new novel; stories about two young survivors of the Holocaust; Shlomo Avineri's essays on Zionist thinkers; and a volume on Jewish religious art.	11
Martha Meisels goes marketing for furs.	14

	Page
The Weekend Dry Bones.	15
In the Poster Pallant: Film reviews by Ruth Artella Broyde. Rock, Etc. by Madeline L. Kind. Between Acts by Joan Borsten. TV and Radio schedules. Media Week by Daphne Ras. Dance by Dora Sowden. Bridge by George Levinrew. Chess by Ellahu Shafat. Matters of Taste by Haim Shapiro. With Prejudice by Alex Berlyne. The Art Page by Meir Ronnen and Gil Goldfine.	D E F H J K L M N O



Lord Herbert Samuel, First High Commissioner of Palestine

his life and times seen through the columns of The Palestine Weekly, The Palestine Bulletin, The Palestine Post and The Jerusalem Post is only one of the subjects available on Microfilm or Microfiche for students, scholars, librarians, and educators.

Today, the researcher interested in Palestine, Israel, the Jewish People, the Middle East, and associated subjects can avoid time-wasting research in large libraries. Take advantage of The Jerusalem Post Information service based on our extensive archives indexed from 1920 onwards.

Beth Hatefutsoth

The Nahum Goldmann Museum of the Jewish Diaspora

Visiting Hours: Sun., Mon., Thurs. 10 a.m.-5 p.m.; Tue., Wed. 2 p.m.-9 p.m.; Fri. closed; Sat. 10 a.m.-2 p.m.

Admission free on Saturdays.
 — The study areas of the Museum are not in operation on Saturdays.
 — Children under 6 years of age are not admitted.
 — Groups of schoolchildren and students must coordinate the time of their visit with the Youth Wing, even if they do not request guidance.
 — Organized tours must be pre-arranged (Tel. 03-425181, 9 a.m.-1 p.m.).

PERMANENT EXHIBIT
 The main aspects of Jewish life in the Diaspora, past and present, presented through the most modern graphic and audio-visual techniques.

CHRONOSPHERE
 A special audio-visual display presented in a small planetarium shaped auditorium, depicting the history of the migrations of the Jewish people.

EXHIBITIONS
 1. "Kafka - Prague" - a portrait of the writer Franz Kafka against the background of his birthplace - the city of Prague, as photographed by Jan Parik. The exhibition also includes first editions of Kafka's work.
 2. The Jews of Austria and the 1848 Revolution - The status of Austrian Jewry as reflected in various publications of that time.

EVENTS

1. Western European Jewry in the Light of the Dreyfus Affair -
 Lecturer - Dr. Elie Ben-Gai
 A series of 8 lectures to be held on alternate Sunday mornings at 10 a.m.
 Registration restricted to members of the Association of Friends of Beth Hatefutsoth.

Opening lecture - "France in the Nineteenth Century - Republicans and Supporters of the Ancien Regime."
 Sunday, Oct. 12, at 10.00 a.m.

The lecture will be given in Hebrew.
 2. Famous trials in Jewish History - Nine lectures (in English) by various speakers to be given every other Sunday evening at 8.30 p.m.
 The subjects will include the Dreyfus Trial, Belits Trial, Leningrad Trial, etc.
 First lecture - "The Jewish Law Courts", by Rabbi Prof. Louis I. Rabinowitz.
 Bnai Zion Auditorium, Sunday, Oct. 12, at 8.30 p.m.

Discount for members of the Association of Friends of Beth Hatefutsoth.
 3. The Last Sea - The story of the Exodus of the Holocaust survivors from Europe and their "illegal" immigration to Eretz Yisrael in Lohamey Hagetaot's documentary film, created by Chaim Gouri, Jacques Erlich and David Bergman. The film will be followed by a discussion in English with one of the producers.

English subtitles.
 "Bnai Zion" Auditorium, Wednesday, Oct. 15, at 8.30 p.m.

4. Symbols in the Jewish Visual Tradition
 Lecturer: Mr. Ida Huberman
 A series of 8 lectures to be held on alternate Sunday mornings at 10.00 a.m.
 Registration restricted to members of the Association of Friends of Beth Hatefutsoth.

Opening lecture - "The Symbol in Art: An Introduction".
 Bnai Zion Auditorium, Sunday, Oct. 18, at 10.00 a.m.

The lecture will be given in Hebrew.
 Information concerning the lecture series and membership registration for the Association of Friends of Beth Hatefutsoth may be obtained from Erga, Tel. 03-425181 daily between 9.00 a.m. and 1.00 p.m.

Beth Hatefutsoth is located on the campus of Tel Aviv University (gate 2), Klausner St., Ramat Aviv.
 Buses: 13, 24, 25, 27, 45, 49, 74, 78, 672.

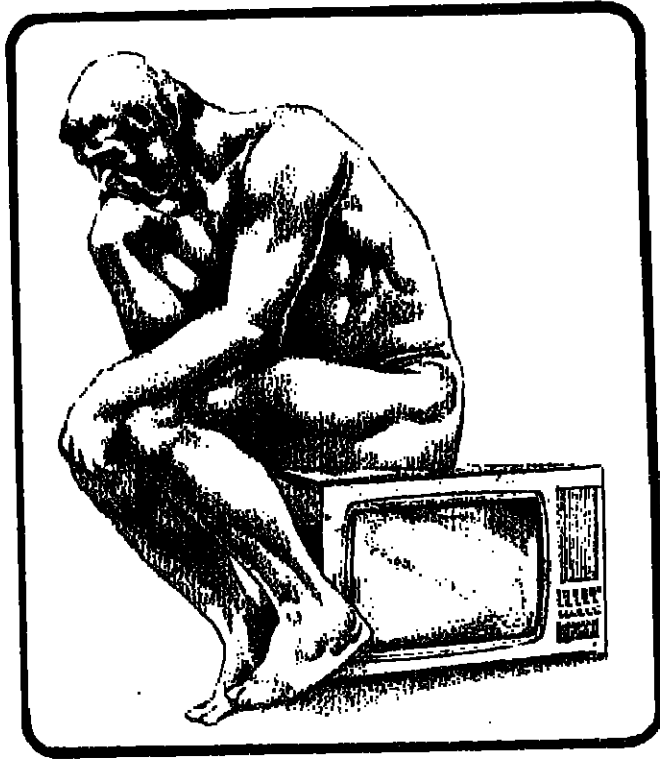
INTERSYSTEM BOOKCASES 148 Ben Yehuda Street, Tel Aviv New 2 floor showroom

50 MODELS VARIOUS SIZES **100 ASSEMBLY ALTERNATIVES**

Standard dimensions for all models (cm.)
 Width - 50, 80, 90, 120, 140, 150, 160, 170, 180, 200, 210, 220, 230, 240
 Depth - 25, 30, 40
 Height - 180, 200, 210, 220, 230, 240, 250, 255, 260, 270

Special orders also accepted
 INTERSYSTEM BOOKCASES, 148 Ben Yehuda Street, Tel Aviv

THE THINKING PERSON DOES NOT REPEAT THE SAME MISTAKE TWICE



You once bought a black-and-white (TV) set. With time you certainly have learnt that there is a vast difference between one set and another in the quality of the picture and the sound and the frequency of repairs.

Now you are going to buy a colour set. This is the most complicated and sophisticated appliance that man has created for home use. It is worth paying a little more for I.T.T. Schaub-Lorenz, the world's best television set. Don't be one of those who repeat the same mistake twice!

I.T.T.
SCHAUB-LORENZ
 The world's best colour T.V.

kinoril
 Sole Importer
 4 Paratz St. Tel Aviv.
 Tel: 621984, 624193.

REPORT SUSPICIOUS OBJECTS

NEVER BEFORE, or so it seems from the voluminous reportage on the issue, has the question of Israeli-American strategic cooperation been more confused. Certainly not for the past 15 years.

The current public debate started when the press disclosed that the strategic dialogue between the two countries had been suspended. Against the background of growing American military ties with Egypt, Saudi Arabia, Kuwait, Somalia and several peripheral Gulf states, it was automatically assumed that Israel had become a strategic embarrassment to the U.S. Moreover, moves by Israel, such as the Jerusalem Law, and the U.S. abstention on a Security Council condemnation of Israel's policies, served both to fuel the fires and to obfuscate the issue still further.

There is no question that Israel continues, as it has always done, to serve a vital strategic and tactical role for Western interests in general, and those of the U.S. in the context of superpower regional and global interplay in particular.

There is also no question that now, with the Soviet invasion of Afghanistan, the Gulf in turmoil, and the possibility of American military intervention, overt recognition of Israel's contribution could only hamper the U.S. in fostering its tenuous ties in the Arab, anti-Zionist world — a world which is fast assuming a cardinal role for the U.S., given that the fulcrum of conflict has moved from the Mediterranean basin to the Gulf region.

Israeli government officials, both at the Prime Minister's Office and in the defence establishment, are frustrated and angry. The source of their displeasure is the public debate which has sprung up in Israel over the entire question of American relations — a debate which, according to them, has been notable for lack of knowledge, downright inaccuracies and harmful speculation. Each article in the Israeli press, characterized by armchair punditry and based on unspecified "informed sources," has, they feel, thrown an additional spanner in the works.

They are satisfied that it is in Israel's interest at this time to keep a low profile in order not to force the U.S. into making public choices. They are satisfied that the basic strategic understanding — even the "special relationship" — Israel enjoys with the U.S. is alive and well, but that for pragmatic reasons the U.S. is currently in the position of not being able to lay its cards on the table.

"The marriage is sound, even though we don't whisper our love for each other every night before we go to sleep, and despite the lack of flowers," one official in the Prime Minister's Office said this week.

He and his colleagues understand America's sensitivity at this formative stage of renewing its alliances in the Arab world. The situation is not new, they claim: it is just that it has acquired a new dimension in the eyes of the population, which seem to be clouded by a developing national fear of

becoming totally isolated.

While it is true that the U.S. is seeking to consolidate its position in the Arab world, there is, so far, no tangible proof that it is doing so at the expense of Israel. This, one supposes, is mainly because the Arab world has yet to demonstrate its reliability as a stable pillar of American policy in this region. Until that happens, if ever, and until the U.S. is forced to make choices, speculation about the eclipse of Israel as a long-term security and strategic asset to America seems both premature and irresponsible.

Between 1948 and 1980, the U.S. has funnelled \$15.6b. in assistance to the State of Israel. (This is exclusive of the cost of the Negev base construction and a special \$200m. grant made last year by the House Foreign Affairs Committee.) For fiscal 1981, the administration has asked Congressional approval for another \$1.955b. While this may seem high it constitutes only about 1 per cent of what the U.S. spends on defence each year.

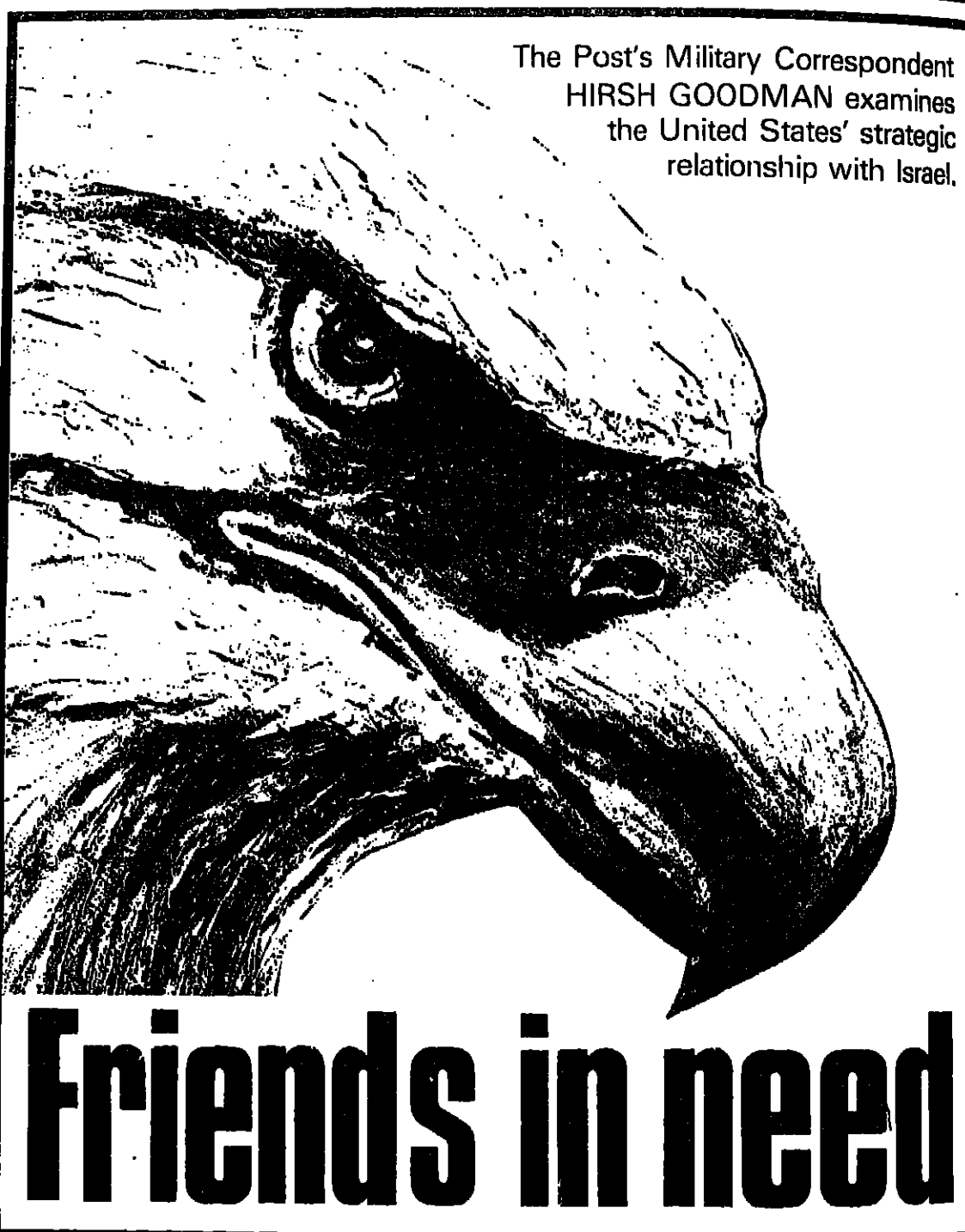
More important, according to Israeli officials, not a single significant item on Israel's arms shopping-list has been turned down, including the supply of weapons systems so advanced that they have yet to be released to NATO allies.

Israeli officers continue to take part in American exchange programmes, and joint research and development projects are flourishing. There is a constant sharing of intelligence and flow of American technology to Israel, and the Pentagon has relented on its decision not to allow Israel to market its own systems in the U.S.

True, there have been no joint military maneuvers, and none are likely in the future, and the U.S. has not taken up repeated offers from Prime Minister Begin either to establish an American base here, or to conclude a defence pact. The question is, are these important to Israel's security and, conversely, are they indicative of a slide in American military support for Israel? The questions also arise as to whether the Israeli-American relationship should necessarily copy the U.S. relationship with Egypt or Saudi Arabia and whether it is axiomatic that the stationing of American squadrons and facilities in these countries is at Israel's expense.

THE ANSWERS to all these questions depend on a clear analysis of what Israel has to offer the U.S., and what Israel needs for its own defence. In neither case are openness or publicity integral, and, on reflection, the physical stationing here of American forces could only serve to undermine Israel's claim to be a competent and stable ally of the U.S.

For what Israel has to offer the U.S., and what the latter cannot expect from any of its developing allies in the region, is a highly trained, battle-proven, Western-oriented and extremely sophisticated military infrastructure to which the Americans can adapt in a moment of need with almost no preparation.



The Post's Military Correspondent HIRSH GOODMAN examines the United States' strategic relationship with Israel.

Friends in need

Israel has the world's most modern air bases, capable of arming, maintaining and turning over aircraft which today form the backbone of the U.S. air force — notably Phantoms, F-15s and F-16s.

Israel has the technological capability to provide credible real-time tactical and strategic intelligence on regional events, and has developed a communications network enabling battle coordination second to none in the Western world.

Because of the small size of the country and the quantitative and qualitative nature of the threat it constantly faces, Israel has invested heavily in a multi-pronged early-warning system, backed up by locally produced electronic technologies which are currently being exported to some of the world's most technologically-developed nations.

All this is here, and all this would be readily available to the U.S. should the Americans require the use of Israel as a base of operations for a potential conflict in either the Mediterranean or the northern Gulf region.

Neither Egypt, Saudi Arabia, Somalia, Kenya nor the U.S.'s other allies possess this infrastructure — a fact which helps to explain the presence in those countries of American technicians and military personnel.

Israelis were incensed last

week, for example, when the U.S. decided to send several AWACS, electronic intelligence-gathering and battle command aircraft, to Saudi Arabia. How do they know that the U.S. is not receiving the same type of intelligence from Israeli sources without physically stationing aircraft here? And if there is intelligence cooperation, why should one assume that Israel is less of a strategic asset simply because there are no American forces here?

IT WILL TAKE years, if not decades, before Egypt can offer the U.S. facilities comparable to those already available in Israel. The bilateral strategic relationship between the two countries has only just been established, and it starts out on a very unsound base. Egypt can supply the physical facilities American forces may need for participation in a Middle East conflict. But without a sizeable American technological and manpower presence to maintain, command and supply intelligence to the forces operating out of them, these bases will be little more than barren tracts of land.

Thus, the American decision to dispatch a Phantom squadron to Egypt for a series of joint exercises last month did not come as a surprise here. Nor was the move interpreted as a sign of the strength of the American — Egyptian

relationship.

It was well known here that the Egyptians were having trouble flying, let alone developing tactical doctrine for, the Phantoms they received in 1979. Several of the planes crashed in the first weeks of their arrival, and they found maintenance so difficult that a considerable proportion of them could not get off the ground. The deployment of American fighter aircraft in Egypt, therefore, did not indicate closer military cooperation than between the U.S. and Israel, but rather an attempt — an almost desperate attempt — to lay the cornerstone for that fledgling cooperation.

THIS, HOWEVER, does not stop Israel being chagrined at its total exclusion from the American attempt to release the hostages from the Tehran Embassy last April. There were those at the highest levels who regarded the fact that we were not asked for intelligence or facilities, or even to prepare hospital beds, as a slap in the face.

And just recently, officials were piqued when they heard that Defence Under-Secretary Robert Komer and the chairman of the Joint Chiefs of Staff, David Jones, were scheduled to visit the Middle East and that Israel was not on their itinerary.

They understand here that

America wants to keep a low profile on its Israeli connection, and they accept that the Americans have a legitimate interest in establishing a solid relationship with pro-Western states in the Arab world; but they feel it is dangerous for the Americans to give the impression to Arabs and Israelis alike that a line is being drawn between their relationship with the Arab states on the one hand and Israel on the other. By doing this, Israeli analysts and officials feel, America is not only giving *de facto* legitimization to the isolation of Israel in the Middle East, but is precluding any chance of the pro-Western axis ever working in tandem to block Soviet interests and foster those of the West.

PERHAPS Israel's greatest problem in its relationship with the U.S. — and this was underscored by some of America's recent moves, which displayed an almost callous lack of sensitivity to the Israeli need to be a strategic asset to the West — is Israel's lack of options.

The U.S. knows that Israel has few, if any, alternatives to maintaining its side of the "special relationship." It is hardly likely that the U.S. could be replaced by another ally of similar stature, certainly not the Soviet Union; and it is just as unlikely that Israel will, in the foreseeable future, achieve a level of independence which will allow it to dictate the terms governing the relationship or even to have a significant say in those terms. Israel is predictable, in that if America ever felt the need to demand strategic favours, Israel could do little but grant these.

Not so on the Arab side of the fence — not even the Egyptian side — where the Americans have been forced into a position of having to court favour.

A clear example of how quickly a pro-Western ally can change its spots is Jordan, which just this week has come out openly in support of Iraq. In less than two years, we have witnessed a gradual but definite transformation from an exclusively pro-Western stand to one based on accommodation and military cooperation with the Soviet Union. There have already been military exchange programmes between the two countries, and Jordan, for the first time, is purchasing Soviet-made weapons. Now, King Hussein is about to pay a visit to Moscow.

This scenario is very likely to be repeated by other pro-Western Arab states. Not only to play off one side against the other in order to extract as much as possible for as small a price as possible, but also because of the unstable nature of the regimes in these countries.

While it is unlikely that Saudi Arabia, Kuwait or Egypt will at this point in time turn to the Soviets, the regimes of these countries could change as quickly as Iran's, with the logical consequences of such an upheaval. The chronic instability of these countries, both internally and in their relations with one another, makes the American task of building a permanent relationship that much more complex and dif-

ficult, and calls for an entirely revised tactical application of policy in trying to cement pro-Western bonds.

It follows, therefore, that not all that the U.S. does in terms of forging its strategic understandings with the Arab world is automatically applicable to Israel, and the absence of joint maneuvers or the failure to station troops here should be seen in the correct perspective. However, this does not justify the Americans' giving the impression that Israel is not essential to their interests, or that it is isolated in the Middle East equation.

There is a vast difference between aspects of the U.S.-Israeli understanding remaining clandestine and a total shunning of any overt recognition of Israel's strategic worth. In the past, there has been a careful balance between categorizing the essence of the relationship as top secret and periodically applying cosmetic touches in order to leave no doubt in the minds of those who question the permanence or significance of the relationship. The two are not mutually exclusive and a wise American policy would be able to maintain the balance.

IT IS DIFFICULT to examine the essence of America's relationship with Israel, both because of a lack of credible information, and also because of security constraints. However, general guidelines to the way this understanding has worked in the past — with probable indications of how it works at present — can be found.

It is common knowledge that in the early stages of the relationship, and particularly between 1967 and 1973, there was a clear understanding here that Israel would act on America's behalf if there were changes in the established Mideast *status quo*.

One outstanding example was the Israeli war preparations in September 1970, on American instructions, to deter a Syrian attack on Jordan designed to establish a Palestinian stronghold there in place of the Hashemite kingdom.

Another example can be seen in the Saudi Arabian perception, between 1967 and 1973, that despite its enmity towards Israel, if a pro-Moscow, under-financed and over-populated Egypt were to move against an under-populated and over-financed sheikhdom closely aligned with the West, Israel could be expected to intervene in the Western interest.

Today, Israel holds the key to preventing a Syrian takeover of Lohanan (surely an American interest) and to containing attempts at regional hegemony by either Iraq or Syria. Nor is it inconceivable that there is some understanding as to the Sadat regime be threatened by bellicose Libya.

In other words, Israel does not serve a vital American interest only in a total war scenario, either in a global or regional context, in which Israeli facilities and power would be placed at the disposal of the Americans, but also as a deterrent in an ongoing situation. Israel's willingness to go to war to protect Western in-

terests which coincide with its own is a major factor in this relationship, and a major reason for America's commitment to building an armed force which could, if need be, positively decide a localized conflict with "acceptable loss."

There are other avenues of strategic cooperation which do not immediately meet the eye. For example, until 1973 Israel was active in over 100 Third World countries providing both military and agricultural assistance. Israel was, in many cases, acting as an agent of the West in these countries, most of them suspicious of Western, 'Yankee' imperialism, and was forging pro-Western alliances in the developing world.

Israeli military men were to be found in Asia, Latin America and Africa, often working with regimes with which it would be difficult for the U.S. to maintain an overt relationship. Even though most African countries broke their formal Israeli ties in 1973, Israel continues to have close contacts with all manner of regimes on three continents. ISRAEL HAS also acted in cooperation with the U.S. for tactical purposes. Premier Begin's disclosure last week that Israel had armed, trained and supported the Kurdish revolutionaries, to be joined later by the Americans, is one example. The American interest here was clear: effective Kurdish revolt would weaken Iraq, and a weak Iraq would be more accommodating in its dealings with the Shah, a close American ally. Israel, for its part, managed to divert several Iraqi divisions from the immediate arena of conflict for redeployment in Syria, as was illustrated in the Yom Kippur War.

Thus one found the U.S. and Israel, for different reasons, acting in tandem, with Israel functioning as a conduit for the Americans in a conflict which served American interests.

The Kurdish case is unique, but there are many instances in which Israel serves as an intermediary for American and Western interests. While details of Israeli-South African cooperation are kept under wraps, the published material indicates that it is considerable. Foreign publications claim that there has been Israeli-South African nuclear cooperation, and that Israel has sold arms to the Republic.

It is also clear that Western Control of the Cape of Good Hope is of vital strategic interest to America, and that because of the nature of the South African regime, America is severely restricted in the overt support it can give to ensuring that South Africa does not fall into the hands of Marxists, like its newly independent neighbours to the north.

It would be going too far to say that in the case of South Africa, Israel is acting in the American interest. One could use the well-worn argument that our dealings with South Africa, if these, as reported by the foreign press, indeed exist, are dictated largely by our need to export arms if we are to be able to maintain a weapons industry for our own requirements. But in the final analysis, by strengthening the Republic, we are also serving a

clear Western interest.

There are countless other fields in which Israel serves American military and defence interests. The battle test provided for American systems through their use with the IDF is invaluable. The downing of seven Syrian MiG-21s recently by F-15s supplied the U.S. Air Force with invaluable operational information. The interphase of primarily American land and air systems (Israel uses its own maritime equipment), as demonstrated in Lebanon over the past two years, has provided some important lessons.

According to foreign sources Israel used the Hawkeye airborne control system in coordinating recent air battles against the Syrians. If this is true one can assume that this has led to important American rethinking in the operational application of the aircraft. Also, Israel published material on its



ongoing military operations enable the U.S. peace-time army to keep up with methods of dealing with predominantly Soviet conventional weapons and tactics.

Much has been written and spoken about the part Israeli intelligence data has played in the formulation of America's posture. Israeli warnings on the pending overthrow of the Shah were largely ignored, but would have been invaluable had they been taken seriously. The same is true of Israeli information about the rapidly developing Iraqi nuclear capability. Information about 'international terrorist contacts and cooperation is always made available, even when Israel is not directly involved, and there have been innumerable news stories over the years of how Israeli tip-offs to the CIA about plots to assassinate pro-Western Arab leaders have nipped those schemes in the bud.

GIVEN THE EXTENT of Israeli-American strategic and tactical cooperation, one feels less guilty about the huge sums invested by the U.S. in Israel on the one hand, and more certain of the permanency of the relationship on the other. For the relationship is of mutual benefit and must, therefore, endure.

The question is whether the Israeli-American axis can be replaced by those developing in

Arab countries, and whether this is an American goal. Given the instability of these regimes, and their technological shortcomings, one doubts that a phasing-out of Israel is possible or probable, in the short term. However, it should be clear that as American interests in the Arab world develop, so the Israeli connection will be downplayed and pushed underground.

The problems Israeli and American policymakers are facing is how to maintain a bond strong enough to constitute a deterrent and ensure an Israeli victory if, despite everything, one or more of our neighbours decide to go to war, but concealed enough not to jeopardize American interests in the Arab world.

It is this balance which both sides are having difficulty in evolving at present. And it is because of this need for balance that it is difficult to understand

Premier Begin's repeated call for a mutual defence pact with the U.S. Not only can there be no expectation that the Americans will contemplate one, especially now, with conflict raging in the Gulf and the need for consolidation in the peripheral states, but there is the very real danger that an American refusal on the matter will be interpreted by the unthinking and shortsighted as a basic change in America's appreciation of Israel as a strategic asset.

One can appreciate Begin's motives — the pact would prove that his policies have not led to a breach with the Americans as claimed by the opposition — and one can recognize that such a pact might be of great value in formulating a highly credible deterrent posture. But sound policy is based on the examination of probability, not wishful thinking, and weighing what one has against what one is jeopardizing.

The Americans have repeatedly spurned Israeli offers of a pact and invitations to deploy troops here. American thinking on the subject is clear. Since Israeli competence in high-technology maintenance and operation is one of our main strategic selling-points, one cannot but ponder incredulously why we not only continue to embarrass the U.S., but undermine our own arguments as well. □

SITTING comfortably beneath the canvas shade on the hilltop, it is easy to imagine Napoleon standing on this very spot, ordering his cannon to open fire on the walled city of Acre lying placidly a kilometre to the northwest like a bumpy tree-stump waiting for a boy to throw a stone at it.

Napoleon, his eye fixed on his place in history as he carried French arms and culture to the Levant, was unaware of the history curled up beneath his very feet — 4,000 years of it screaming to be let out.

Prof. Moshe Dotan of Haifa University's Department of Maritime Civilizations has been letting it out for the past six years in his dig on Napoleon's Hill or Tel Akko. (The name Acre was bestowed by the Crusaders, who confused the town with the biblical city of Ekron.)

The cannon balls left behind by Napoleon's army near the top of the 30m.-high mound were not what he was looking for. It was the evidence that lay below of cultures ranging from Assyrian tyrannies to Aegean democracies, whose peoples had stood atop these same packed-earth ramparts and revealed in the same superb view.

"This layer is just industry and workshops from 1800 to 1150 BCE," said Dotan, pointing into one of the excavation pits. "Pottery making, metalworking, purple dye manufacturers. This continued to be industrial until a new element arrived."

The new element, which is represented in the cleaned excavation area only by some grey ash, was "sea peoples" bearing artifacts and pottery stemming from the Aegean cultures to the northwest. Basing himself on Egyptian sources, Dotan believes these were not the Philistines, who landed further south on the coast, but Sardinians or, as the sources call them, the Shardana.

Why should industry be such a major factor in this and other civilization layers at Acre? Dotan nodded at the large Koor Industrial complex to the south of the tel and at the rest of the Acre industrial area. "Proximity to the sea, the availability of clay, sand and other raw materials." A major factor, he said, was Acre's position at the crossroads between the coastal road (Via Maris) and the inland road to Damascus.

IT WAS PROBABLY not the sea that attracted the first Canaanite settlers 4,000 years ago, but the narrow stream a few hundred metres to the south of the tel that goes by the name of the Naaman River (the Belos River in antiquity). A handful of fishermen on its banks indicate that the river is still alive today. For the first settlers, the river was a luxuriant source of water. The first port at Acre was probably the river itself, small boats anchoring in its mouth or being hauled up-stream.

That first Canaanite city was the largest on the site for some 2,000 years. It was surrounded by earthen ramparts some 25m. high and angled at 35-40 degrees. Why sloping ramparts and not vertical walls? Perhaps, suggest some

scholars, because besiegers had developed the battering ram, which walls of that period could not resist. Perhaps, suggest others, atop the ramparts were walls of sorts, which have not been preserved.

Two years ago, Dotan unearthed the 3m.-high remains of a gate of stone and mud brick facing towards the sea about 800m. to the west. During this season's dig, his team finished clearing most the Seagate, as Dotan calls it, and also exposed part of a stone staircase leading up to it.

Like the Canaanite gate recently uncovered at Dan, this too was filled in some 200 years after its construction, when the city's defences were replanned. Projecting from one wall of the gate entrance are the remains of a bench, on which the elders and judges of the city may have sat.

Before he could uncover ancient cultures in this section of the tel, Dotan had to deal with contemporary culture. The fence surrounding a sports stadium at the foot of the tel covered the area above the ancient Seagate. Dotan managed, after lengthy negotiations, to persuade the local authorities to move the fence.

However, young sports fans found that an asbestos roof put up by the archaeologists above the gateway to spare its mud brick from last winter's rains made an admirable platform from which to watch football games from outside the stadium. Their weight caused a hole in the roofing and some water damage to the gate.

THE CANAANITE city is mentioned in the Egyptian Execration Texts (about 1800 BCE) and in subsequent Egyptian documents of the Second Millennium. When the Israelite tribes arrived in the land in about 1200 BCE, Acre was part of the territory assigned to Asher. Although the Asherites could not conquer it, they apparently settled peacefully in the area. "Asher drove not out the inhabitants of Akko... but the Asherites dwelt among the Canaanites, the inhabitants of the land" (Judges 1:31).

However, the Bible indicates that David's empire 200 years later embraced Acre and a strip of coastal territory as far as Tyre in modern Lebanon. King Solomon apparently handed it to Hiram, King of Tyre, among the score of northern cities given to the Phoenecian king for his assistance to Solomon in the construction of the Temple in Jerusalem.

After this, it was never to be a Jewish city until 1948, although Jews were almost always a part of the population, enjoying periods of distinguished scholarship.

It was during the Persian period, beginning in the sixth century BCE, that Acre began to be developed as a major port, Persian fleets using it as a base for attacks on Egypt. It would retain its pre-eminence as a port until Herod built his port at Caesarea further down the coast in the first century.

The first written find from the Persian period in Acre was uncovered this summer — a bowl inscribed in Phoenician script, despite the fact that Aramaic



Back to Canaan

The Post's ABRAHAM RABINOVICH hears from Professor Moshe Dotan about the archeological dig at Tel Akko that is searching for the origins of the port city.

was the official language of the Persian Empire. The inscription has not yet been deciphered, but apparently deals with goods and wages.

A MAJOR landmark in Acre's history was its peaceful conquest by Alexander the Great in 332.

Already in Persian times, new quarters were being built on the open ground between the tel and the sea. This was greatly accelerated in the Hellenistic period. Dotan estimates that

the population of the city, renamed Ptolemais by its new rulers, was some 60,000 — almost twice the population of Acre today.

Ptolemais was the largest polis or autonomous city-state in Hellenistic Palestine, the political and material culture of the Aegean flowing bountifully into the city through its new port. An example of this culture, so different from Jerusalem's, is an Attic jar unearthed by Dotan showing a naked Hercules, two satyrs and

two women. Large quantities of luxurious Attic ware have been found near the northwest area of the tel overlooking the sea.

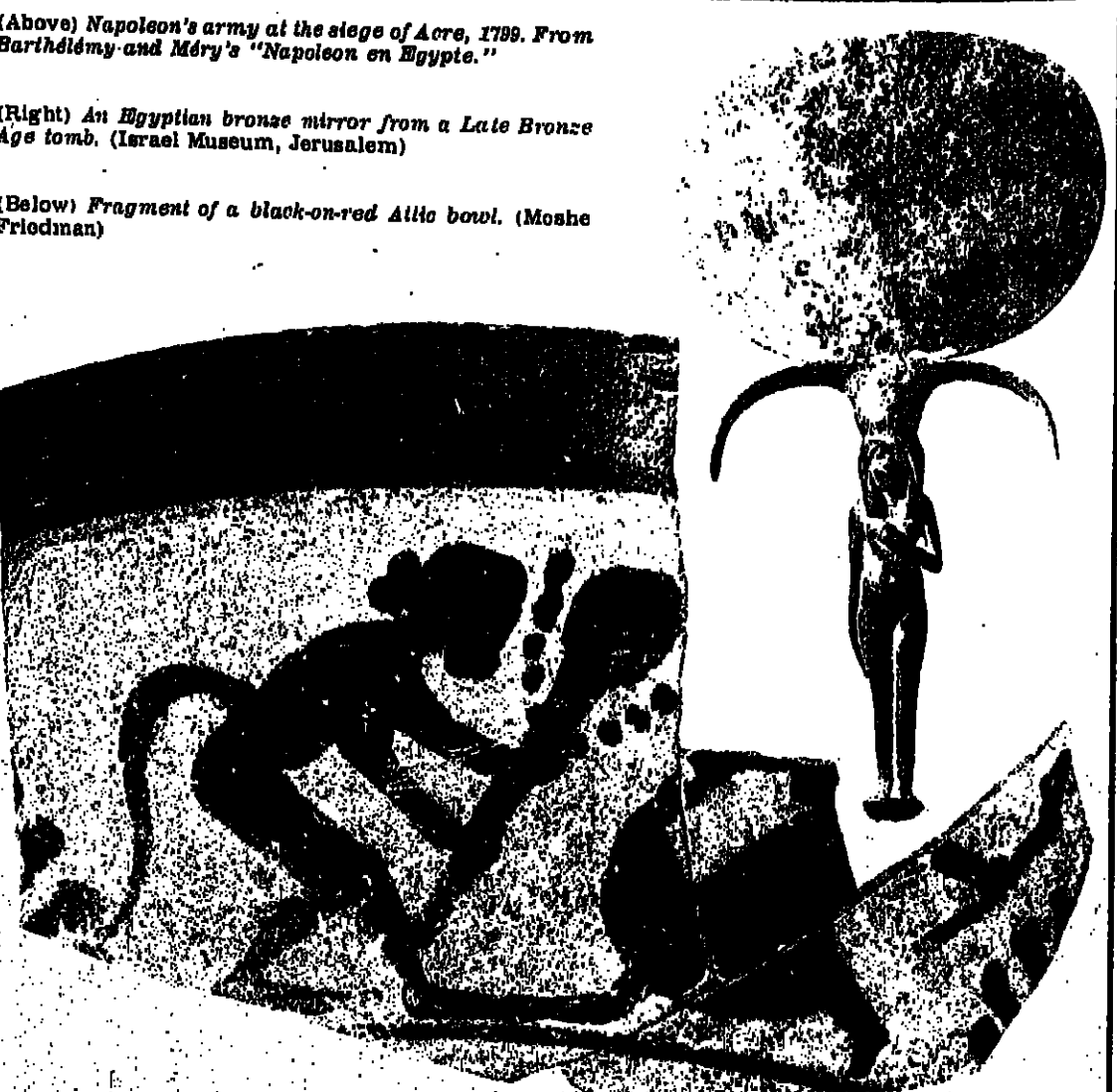
"These finds point to the existence of a city quarter occupied by rich merchants, probably Greeks, who chose the finest spot on the city's acropolis," says Dotan.

During the Maccabean revolt, the city was hostile to the Jewish cause and it was there that Jonathan of the Hasmonean ruling family was taken prisoner. Two hundred

(Above) Napoleon's army at the siege of Acre, 1799. From Barthélemy and Méry's "Napoleon en Egypte."

(Right) An Egyptian bronze mirror from a Late Bronze Age tomb. (Israel Museum, Jerusalem)

(Below) Fragment of a black-on-red Attic bowl. (Moshe Friedman)



years later, with the outbreak of the great Jewish revolt against Rome in 66 CE, Acre's gentiles massacred 2,000 of the Jewish population.

A Jewish quarter was re-established after the suppression of the revolt by the Roman legions. According to halacha, the town was outside the boundaries of Eretz Yisrael, and the Jews buried their dead some 25 km. to the south, at the foot of Mount Carmel within the boundaries of the Holy Land. When Byzantine Ptolemais fell to the Arabs in 636, it reverted to its original name, which had been preserved by the Jews for almost 1,000 years.

Jewish scholarship thrived in medieval Acre. Maimonides visited the town in 1185 and Benjamin of Tudela five years later found 200 Jews, among them leading scholars. Three hundred rabbis from England and France settled in the town in 1211, and in 1260 a large group of students and teachers from France founded a yeshiva known as Midrash Hagadol de Paris. Scholars from Eretz Yisrael and Babylon addressed questions on religious matters to "the scholars of Acre."

This period, however, was accompanied by destruction and massacre. The Crusaders captured Acre, lost it, and recaptured it in 1191, making it their capital. The Mamluks swept down upon the town 100 years later to massacre most of its Christian and Jewish inhabitants. Jews returned in small numbers with the Ottoman conquest in 1516.

They did not leave until 1936, when Arab riots forced Acre's 350 Jews to flee to safety. Its fortress, however, accommodated such prominent Jewish prisoners of the British Mandatory authorities as Vladimir Jabotinsky and Moshe Dayan. In 1947, the Irgun staged a spectacular raid on the fortress to free prisoners. About a quarter of the city's population today are Arabs. Although some Crusader ruins are still visible in the Old City, most remains date from the Ottoman period.

Prof. Dotan is searching for neither Ottoman nor Crusader remains. He is probing the tel and some isolated locations around it to find what he can about the first, and least known, half of Acre's history, from the Hellenistic back to the Canaanite period.

Most of this history lies inside the tel, but there is much from the Hellenistic period between the tel and the sea, an area covered in good part by industry and residential quarters. In a dig near the Tambour paint plant, Dotan has uncovered remains of a defence tower with a 30m. radius, the largest ever found in this country.

The tel once measured 200 dunams, but 50 dunams were whittled away during the Turkish and British periods. Nevertheless, Dotan has no fear of running out of material. After seven seasons of digging with the assistance each summer of scores of volunteers, mostly from the U.S., and professionals, he has excavated, he estimates, about 5 per cent of the existing mound.

"There's enough here for my grandchildren and theirs too," he says.

Attention New Immigrants!

Now or Never

On the first of January, 1981, the new customs laws will go into effect. In order to enable you to obtain the maximum benefit from your status we offer you:

A plan without precedent
30% down payment
10 monthly payments

No guarantors

Do you need money to buy a dishwasher? Are you thinking of a videotape? Are you not importing for lack of funds? Payment conditions are the same. Do you need a payment plan adapted to your situation? Consult us about all your needs!

It's important to take into consideration that all orders must arrive in the country before December 31 this year. Our company will assume responsibility for every order received before October 15.

Visit our salon and verify why we are deservedly

THE LEADING COMPANY SERVING NEW IMMIGRANTS

Weekdays 9 a.m. to 7 p.m. Fridays 9 a.m. to 2 p.m.

ilan Serving New Olim Since 1971

170 Ben Yehuda St., Tel Aviv • Tel. (03) 220020, 235618

THE JERUSALEM DRAMA WORKSHOP

is proud to announce Four special Four-Month Drama Workshops in English.

1. American Musical Theatre Workshop — Madelyn Roden (in cooperation with The Jerusalem Opera Society)
2. Voice Development for Actors — Penelope Kreitzer
3. Early Morning Movement Class — Daphne Einbinder
4. Acting Workshop I — Penelope Kreitzer

SPECIAL ONE DAY WORKSHOP — English Through Drama, Teachers' Workshop for English Language Teachers — Mark Rittenberg, University of San Francisco. One Day Workshop, November 2nd.

REGISTRATION: Every Monday and Tuesday in October at the JERUSALEM THEATRE, 3-5 p.m.

15 additional drama workshops will be offered in Hebrew and English commencing in November

For further information, please call 716237 or 635882

CHAMBER MUSIC LOVERS CIRCLE

ASIA HOUSE

Chamber Music and a Good Dinner in an Intimate Candle-Lit Atmosphere

Programme for Saturday, October 11

Rami Bar-Niv — Piano Recital
Works by Bach-Busoni, Beethoven, Paul Ben-Haim, Gershwin and Chopin.

Dinner will be served from 8.30 p.m. The recital starts at 9.30 p.m.
Recital and dinner 1985: Cake and coffee for only — 1540
Reservations: Asia House, 4 Rehov Weizmann, Tel Aviv.
Tel. 218216, 218105

SHIPPING • PACKING • INSURANCE

Special service for: Tourists, immigrants and emissaries

Experts in packing and shipment of personal effects. Goods picked up from your house and dispatched all over the world. Guaranteed and reliable service.

Tel Aviv office: Migdal Shalom Bldg., 2nd floor. Tel. 03-656427
Haifa office: 26 Derech Ha'atzma'ut, 2nd floor. Tel. 04-662590

ANYONE FOR JIHAD?



You have a wide choice — Iraq versus Iran or vice versa. The Moslem Brotherhood against Assad's Syria. Libya versus Egypt. Lebanese Shiites versus the PLO. Algerian-supported Polisario against Morocco. Gaddafi against everyone and everyone against Israel.

Many people in the West are beginning to realize what we in Israel always knew! Things in the Middle East are not always as simple as some "experts" would have us believe.

But of course, many people still believe the superficial headlines of their "local papers." That's where we come in. The Jerusalem Post International Edition. Flown from Israel faster than airmail every week.

Twenty-four pages packed with news, views, perceptive articles, revealing reviews, photos, cartoons and more, much more.

Opens readers' eyes to reality. Interested?

THE JERUSALEM POST INTERNATIONAL EDITION P.O.B. 81, JERUSALEM

Please send The Jerusalem Post International Edition to:

NAME _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

My cheque for... (see rates below) is enclosed.

Please send a gift card to the recipient in my name.

Name _____

Address _____

AIRMAIL SUBSCRIPTION RATES

	6 Months	1 Year
U.S.A., Canada	US\$19	US\$36
U.K., Europe	US\$19	US\$36
Other countries	US\$22	US\$40

Payment can be made in Israeli Pounds at the rate of exchange on the day of payment, plus 12% VAT

BEN ZION V. is not your average commuter. Every morning at six he takes the No. 232 bus to Beit Dagon where he changes for the 184, which brings him to Givat Shmuel. After eight hours' work on a construction site, he takes the 184 back to Beit Dagon, changes for the 451 and gets off at the central bus station in Ramle. From here he walks three kilometres to the gate of Ma'asiyahu Prison. This is home for Ben Zion V.

A lean, loose-jointed man in his twenties, Ben Zion has been in and out of prison since he was a boy, and he has retained a cocky tilt of the head and the habit of blaming his problems on somebody else. "I have no say over these things," he tells you.

First convicted at 15, for possession of stolen goods — "A couple of gold necklaces, that's all. How was I supposed to know they were stolen?" — he did a two-year stretch at Tel Mond. After seven months on the outside, he was back in prison again, for drug-peddling. This time for three years. "If only the army had taken me, I would've been a different person. But they didn't want me, just because I had a police record — so who needs them?"

Now, Ben Zion is completing his third prison term — five years, for armed robbery. Six months before his release, he was transferred from Ramle Prison to the Rehabilitation Unit at Ma'asiyahu.

"All this talk about rehabilitation is a lot of bull," he says. "They want to teach me work habits! How're they going to teach me work habits? Sure, I get up every morning and go to work every morning — while I'm here. I have to. They force me. But I'm leaving this place in two days and, let me tell you, I won't be getting up at four in the morning once I'm out. Not after I've been up most of the night having a good time. What I'm going to do now is find me one of those rich tourist girls, marry her and go to America — that's what I dream about."

Ben Zion's room-mate, Shraga, sits on his bunk in front of a table strewn with miniature baby-boots and piles of coloured beads; he is making trinkets to hang on rear-view mirrors. It is dainty work for a man who has taken a potshot at his girl friend. "She only lost a lung," he says, adjusting his knitted skullcap. "And she deserved to lose more, the whore. I was going to marry her, you know — then I found out she was cheating on me. Most women these days are whores. They're OK when you beat them, but when you're nice they start acting up."

During his three years in Beersheba prison, Shraga became deeply religious, but his new faith has brought no second thoughts about his crime; if anything, he has found an endorsement somewhere in the Talmud. "Moses said, 'When you go to a woman, take a whip.' Shraga, too, will soon be leaving Ma'asiyahu's Rehabilitation Unit."

The third bunk in the room belongs to Nissim — a short, tight-lipped man now ending the three-year term he got for sheltering his brother, who had



CRIME AND REHABILITATION

PAULA HIRTH visits a minimum security prison that allows some of its inmates to work outside but is still failing to rehabilitate them.

taken part in a bank robbery. "What was I supposed to do?" he asks. "Sneak to the police on my brother? My own brother? Never! Not if I had to spend the rest of my life in jail." The moral imperatives that brought Nissim to prison will keep him company when he goes out.

MA'ASIYAHU, a minimum-security penitentiary within a stone's throw of the concrete walls and watchtowers of Ramle Prison, could pass for a modest vacation resort. The bungalows are spotless, the lawns manicured, and the trees almost conceal the barbed wire around the top of the chain-link fence. Orderly but sluggish, the inmates shuffle around the lush green grounds doing their chores and chatting with the guards. The striking thing about them is a kind of sullen docility that is a little frightening because of what might be simmering beneath it.

Ma'asiyahu holds some 550 prisoners serving sentences of five years or less for crimes that range from tax evasion to manslaughter. Nearly 100 of them are employed in industrial plants outside and in workshops inside the prison, assembling baby-buggies and sewing rucksacks, for a wage of IS40 a day. About 300 men are kept busy with prison-maintenance jobs, for canteen money — IS1.5 a day. The rest do nothing: some are physically or mentally disabled, and others, jailed for defaulting on alimony payments, are barred from work by the rabbinical courts, as an extra twist to their punishment.

The afternoons and evenings at Ma'asiyahu fairly throb with educational and recreational activities: courses in English,

Arabic, the three R's, the Talmud, groups for drama buffs and music lovers. That the courses are conducted by the inmates themselves is not a part of the rehabilitation programme; the prison budget simply doesn't provide for accredited instructors from the outside. A matter of priorities.

Some 30 metres past the gate and halfway down to the main prison stands the Rehabilitation Unit. The latest wrinkle in prison architecture, it looks like a tract house in one of the less prosperous development towns. With six 4-bunk rooms and a recreation hall, it holds 24 prisoners chosen for their good behaviour and their potential to keep to the straight and narrow.

Ben Zion, Shraga and Nissim live here. Their special privileges: travelling alone to and from work, and a weekly group-therapy session which they shrug off as just another prison chore. The small basketball court where they used to practise has been declared off-limits after the guards caught a man from Rehabilitation passing drugs to an inmate from the main prison. Now, on Saturdays, they climb over the fence of the nearby high school playground, and exercise there.

Though Ma'asiyahu is oriented towards rehabilitation rather than custody, the prison employs scores of guards but only one full-time social worker. Explaining the ratio, Rosenperl, says: "If a prisoner escapes there's the devil to pay, but if we don't rehabilitate a man, nobody is blamed. It can't be proved, anyway — you can always say 'It's impossible to rehabilitate him,' and that's that."

THE WARDEN has been on the job for 15 years and he knows what he is talking about; of all the convicts released from Ma'asiyahu and other Israeli jails, well over 60 per cent are reimprisoned within three to five years, often for worse crimes. The Rehabilitation Unit, started seven years ago, has done nothing to improve the statistics. "What prisoners need is money, not rehabilitation," says the warden.

"You can't drum new values into a man who's spent most of his life in crime," says Rosenperl. He, too, knows what he is talking about. Or should. With a B.A. in sociology and an M.A. in criminology, Rosenperl has been running Ma'asiyahu for over two years. Recently he completed a study of corrective institutions, concluding that in the year 2000 it may become necessary to separate tractable

from intractable criminals, as an important step towards rehabilitation. Convicts who are dangerous and considered incorrigible would be locked up, while those who offer no risk to society would be corrected in community-based programmes which give the offender a chance to right his wrong by serving the public.

Why wait 20 years for such a reform? "Reforms need tremendous courage," says Rosenperl. The courage is needed on two fronts. For one thing, reforms are bound to run foul of the get-tough mood of the Israeli public. Like all Middle Eastern societies, we cling to the *lex talionis* that urges taking a life for a life, an eye for an eye, a tooth for a tooth — and demands for sterner justice as crime spreads and the fear of it grows. What Israelis fail to realize is that a criminal who is not rehabilitated will, sooner or later, be back on the streets, repeating his crimes.

It also takes courage to enact reforms which have not been all that successful abroad, in Sweden and in the U.S. says Rosenperl: "My argument is that we mustn't learn from them because we, Israelis, always think that we can do things better — and it may be that in this case we can do better. We have a good reason to do better: after all, our criminals are the flesh of our flesh, we're Jews and they're Jews."

WHILE HE endorses rehabilitation reform in some distant future, for the time being Rosenperl is less worried about method than money — to pay for more social workers, psychologists, teachers, industrial plants on the prison grounds.

And more prisons. The development plan of the Prison Service calls for the construction of four more jails within three years, to accommodate the present overflow of convicts and house the expected 50 per cent rise in the prison population by 1990.

Says Dr. Peter Silfen, chief psychiatrist of the Prison Service: "What we have is the most expensive system I've ever known. The more repressive the framework, the more you have to guard the repressed forces, the more security staff you need and the more money to run the huge apparatus — it's simple arithmetic. Why do they have to bring Portuguese workers to build the airfields in the Negev when they could take 1,000 Israeli prisoners with their families, house them in the area and let them do the job? It wouldn't cost nearly as much as it costs to keep them locked up. It would be useful for the prisoners and for the state. They could solve a thousand problems in one stroke."

"Rehabilitation is social," he continues. "Everything that is similar to life outside contributes to rehabilitation, everything that's different from outside life is anti-rehabilitation. Prison is the last place to rehabilitate prisoners. In such artificial conditions it's impossible to educate people to be responsible citizens."

I PASSED between the two olive tree stumps that guard his door, and Amos Oz ushered me into the one-and-a-half-room flat at Kibbutz Hulda where he does his writing.

At 41, he is already something of a cult figure for young Israelis. He is surrounded by controversy. An outspoken dove, since 1967 he has consistently endorsed the Palestinian demand for self-determination. His fiction's dark landscapes, bleak plots and resigned or ignoble characters have been construed by many as an oblique attack on the Zionist enterprise and its founding fathers; his innovative, sometimes brutal, prose and his sharp portraits of kibbutz life and mores have shocked many Israelis.

He has lived in Hulda, in the Judean foothills, since 1954. Translated into 18 languages, including Catalan, Finnish and Japanese, Oz is Israel's best selling writer abroad.

He is shorter than expected, almost stocky, fair and handsome. His translucent, grey-blue eyes at times take on a possessed look.

OVER CHEAP Israeli cognac, extracted from the solitary wardrobe, Oz begins to talk. He seems always to be straining for precision, perhaps his codeword for truth. His speech is apparently effortless, yet theatrical. As in his novels, the continuous shifts between irony and straight narrative, blandness and flights of imagination, are unheralded and abrupt.

In the biographical essay, *A Personal Note* (1973), Oz wrote: "I have written... ironic tales about the gulf between the pioneering dreamers and their

Tribal exorcist

Novelist Amos Oz is obsessed by fanaticism. 'My principal aims are to fight it as a political being and to decipher it as a storyteller,' he tells the Post's BENNY MORRIS.



(Photo by Benny Morris)

dreams...[about] yearnings, paranoia, terror, nightmares, messianic hopes and the striving after the absolute.

"I write in order to capture in words where my family came from, why they came here, what they hoped to find, what they did find, and why they were and still are hated unto death by different people in different places at different times. I write in order to examine what may still be done and what may not... to appease evil spirits."

THE SETTINGS for his fiction are often from Oz's past. He was born in Jerusalem in 1939 and grew up there. "War was one of my major, early experiences. It induced in me a feeling that people out there were bent on killing me," he says. Oz took part in the raid against Syria's Tawfik against Syria's Tawfik positions in 1960. In 1967 he served in a reserve tank unit in Sinai. During the 1973 Yom Kippur War he fought on the Golan.

Post-1948 Jewish Jerusalem, with Jordanian snipers on the crenellated Old City walls, is the setting of Oz's *My Michael* (1968). *Touch the Water, Touch the Wind* (1973), ends with the start of the 1967 Six Day War. (Most of the novel is set in the bombed cities and the forests of Holocaust Europe.)

HIS CHARACTERS mirror an environment of jagged edges and inhumanity. The women dream they are violated. Ill-will and corruption figure in every story. Critics charge that he focuses on "negative" characters and situations.

"Look, Israel is full of psychopaths," Oz says with a chopath. "It is a huge refugee camp, with more nightmares

and more people who have seen worse horrors per square foot than anywhere else.

"I and my characters are rather moderate lunatics. Most literary heroes are mad or murderers or both."

ANY KIND of fanaticism obsesses Oz. He sees himself "as a world authority on comparative fanaticism." He hopes to be offered a chair on the subject when some university finally establishes one. He is spellbound by "instincts dressing themselves up as ideas or becoming ideas."

"I am astonished by how easily, and with what enthusiasm, men discover things they come to consider more important than life itself. I think there must be some sort of primal hatred of life at play here, a lack of talent for life, or defeats in love. My principal aims are to fight it as a political being and to decipher it as a storyteller."

IN "The Lost Garden," an essay from 1968, Oz recalled that "the first films I ever saw were Tarzan movies." The weak always triumphed, justice always won out. "They blended wonderfully" with his Zionist upbringing in their portrayal of "a handful of righteous idealists victorious over a surrounding sea of brutal savages."

THE WEST also seems to depress Oz. "The Western world regards the Israeli drama as a spectator sport, and expects us continually to provide a superb performance. They'll agree to nothing less. They seem to be saying: 'Excel, or we'll have our money back.'"

The concept of exclusion offers a key to Oz's political outlook. He notes that, from the beginning, the Zionist movement had two aims in mind: sovereignty in the Jewish people's historic homeland, and its legitimization by the political community. Israelis now feel that they and their state are being systematically excluded from the family of nations, observes Oz.

"I am a Zionist," wrote Oz in October 1967 (in an essay entitled "The Meaning of Homeland"), "because I do not want to exist as a fractional symbol in the minds of others."

BUT OZ makes a crucial distinction—and must be disliked by professional apologists for making it — "between the inner motives of the return to Zion and its justification vis-à-vis others. The yearnings of generations of Jews [to return to Zion] are the motive, not the justification [of Zionism]. Political Zionism, legitimately, made political, secular use of religious-messianic yearnings... But our justification vis-à-vis the Arab inhabitants of the land cannot rest... on our

political realities and developments.

BARELY TWO months after the guns of June 1967 had fallen silent, Oz published "The Minister of Defence and *Lebensraum*." In that essay, Oz supported "the sacred right of self-determination and national independence" of the Palestinian Arabs.

Oz argued: "For a month, a year, perhaps a generation, we will have to sit as conquerors in lands to which we are bound by historical tradition... But... not as saviours or liberators." The moment peace is achieved, "we will be in a position to honour the right of the Palestinian Arabs to independence and security." He added that this applied also to Arab-populated East Jerusalem.

Oz defines himself today as "a much more pessimistic dove." He speaks with contempt and bitterness of the Palestinian leaders and West Bank notables he has met with over the years. "They'll say, in private, things I can endorse. But these professions of faith are worthless if they are unwilling to repeat them, publicly, to their own people."

Oz refers to Raymonda Tawil's recently published *My Home, My Prison*. That West Bank poetess's memoirs, says Oz, approach the conflict with "humanity, reason and understanding. But it is strange they have appeared in Hebrew and English but not in Arabic, and not in the West Bank."

"There is absolutely no symmetry between Jewish and Arab policies; there never has been. The mainstream of the Zionist movement never aimed to throw the Palestinians into the sea or the desert."

THE WEST also seems to depress Oz. "The Western world regards the Israeli drama as a spectator sport, and expects us continually to provide a superb performance. They'll agree to nothing less. They seem to be saying: 'Excel, or we'll have our money back.'"

The concept of exclusion offers a key to Oz's political outlook. He notes that, from the beginning, the Zionist movement had two aims in mind: sovereignty in the Jewish people's historic homeland, and its legitimization by the political community. Israelis now feel that they and their state are being systematically excluded from the family of nations, observes Oz.

"I am a Zionist," wrote Oz in October 1967 (in an essay entitled "The Meaning of Homeland"), "because I do not want to exist as a fractional symbol in the minds of others."

BUT OZ makes a crucial distinction—and must be disliked by professional apologists for making it — "between the inner motives of the return to Zion and its justification vis-à-vis others. The yearnings of generations of Jews [to return to Zion] are the motive, not the justification [of Zionism]. Political Zionism, legitimately, made political, secular use of religious-messianic yearnings... But our justification vis-à-vis the Arab inhabitants of the land cannot rest... on our

yearnings. What are our yearnings to them that they should weep for us?"

"The Zionist enterprise has no objective justification except the drowning man's justice when he grabs the only plank available to save himself. And that is sufficient."

However, in a controversial 1978 essay "Hirbel Hizez and the Mortal Danger," Oz wrote: "I want to say that Zionism is an essentially just movement... But carrying out its aims involved committing an injustice. It appears that the injustice was a necessary condition, without which the Jews could not have founded their state. That injustice [continues to] pain and perturb us, as it should. But it does not negate the basic righteousness of Zionism." Oz, however, went on to warn Israel against allowing that pristine injustice to serve as a model or sanction for further injustice.

He continues to regard the partition of Palestine between Jew and Arab as the only acceptable solution to the conflict. "Where justice clashes with justice, either force will decide the issue or a sad, inconsistent compromise will be reached." If it is to be force, then "I don't know whose force will finally prevail."

OZ LIVES at Hulda with his wife, a kibbutz movement activist, and three children, aged 19, 16 and 2. He doesn't find life on the kibbutz constructing.

"There are some 400 people here. I know several hundred of them very well, even intimately. If I lived in town I'd never get to know so many people so well."

Oz admits there is a reverse to the coin. "Many people here know more about me than perhaps I would like them to know."

He sees himself as something of a "foreign agent" in the kibbutz, a sort of long-established "mole." He is a complete insider: at the same time, he is able to view things from outside.

His books, often set in kibbutz milieux, have earned Oz frequent reproaches from fellow kibbutzniks, who feel their society impugned and their thinly-veiled selves satirized.

Hulda enables Oz to spend most of his time writing, and at the same time provides him and his family with a home, a flatlet to work in, and the economic and social security enjoyed by every member.

The money he earns goes direct into the kibbutz treasury, and he puts in 12 teaching hours a week at the regional kibbutz high school at Givat Brenner.

Oz's current political activities revolve around the efforts to achieve Israeli withdrawal from the occupied territories in return for a comprehensive settlement assuring "peace and security." He believes the occupation is corrupting the country and undermining its position abroad. He firmly quashed the rumour that he is considering more "full-time" political activity. He has several times written of Israel as "not exactly a tribe" but as "not quite a nation." Then he himself, in his own definition, is a "tribal exorcist."

SHAMPOMAT-A MODERN POWDER FOR THE MACHINE WASHING OF NON-IRON FABRICS.



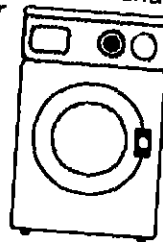
From bed linen to your husband's tie.

90% of today's fabrics are delicate and must be handled gently. So you machine wash at a special "wash and wear" cycle. It will also pay you to use a special washing powder - Shampomat. Shampomat is tailored to launder at the temperatures used for washing delicate fabrics. The result - wonderfully clean, soft, fragrant laundry.

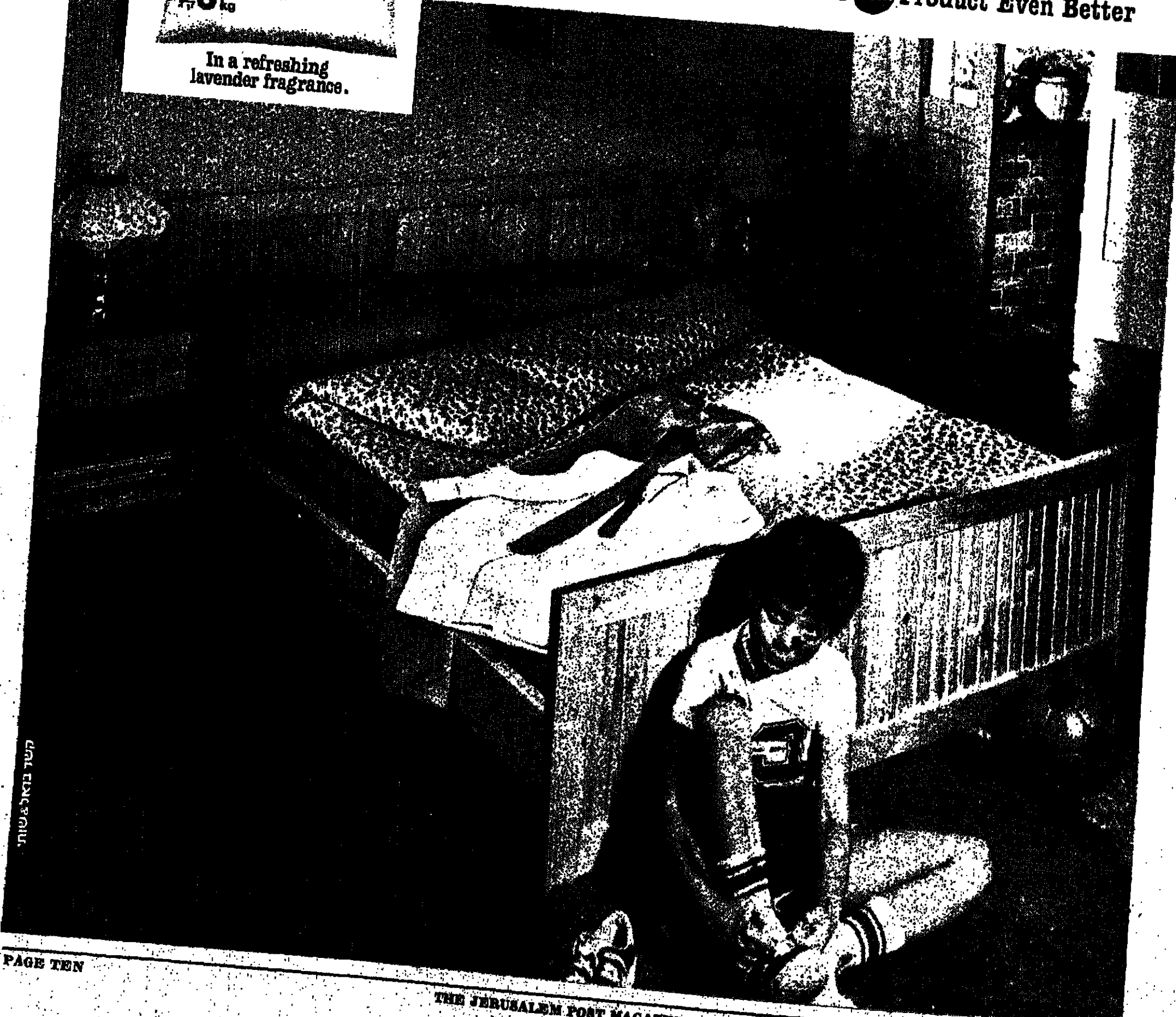


3Kg of SHAMPOMAT: up to 40 washes!

Shampomat is a very light powder and just one cup is enough for a full machine load. Try Shampomat for delicate fabric washes. It could well become your main washing powder.



A **Kleen** Product Even Better



THE JERUSALEM POST MAGAZINE

FRIDAY, OCTOBER 19, 1960

ONE WOULD think that World War II had been written out. But former RAF officer and historian Alfred Price has turned up with the clearest book on the Battle of Britain ever written, and one of the most readable. Len Deighton notwithstanding. Price has taken the events of a single day. It is not the day which now commemorates the Battle of Britain but it was certainly the bloodiest. In his brilliant analysis of what actually happened, Price manages to sum up all the issues.

Claims by both sides at the time were greatly exaggerated, often in good faith. Figures have since been scaled down. It is now firmly established that on August 18, 1940, the Luftwaffe had 100 aircraft put out of action, 89 lost or beyond repair. The RAF had 73 fighters put out of action, 35 for good. A further 62 British aircraft were hit in attacks on airfields, 29 of them damaged beyond repair.

Eleven British fighter pilots died and 19 were wounded, 11 seriously. The Germans lost five aircrew killed, wounded or taken prisoner for each British pilot casualty. The Luftwaffe could not have wrecked Fighter Command without destroying itself in the process.

THE AUGUST 18 actions are described also by eyewitnesses on both sides, and the book is well illustrated with photos taken on that day. The author describes also how he helped organize post-war reunions of attackers and defenders, including those on the ground. The book has useful tables and documents. The one blemish is the garish dust jacket.

Len Deighton's lavishly-illustrated "Battle of Britain" (Odey, £8.50) includes a day-by-day account of the time when Britain alone faced "the whole fury and might of the enemy." Without the Battle of Britain, Deighton asks, what other battles would there have been? A.B.

The Few revisited

BATTLE OF BRITAIN: THE HARDEST DAY by Alfred Price. New York, Charles Scribner's and Sons. 246 pp. \$14.95.

ROMMEL: BATTLES AND CAMPAIGNS by Kenneth Macksey. London, Arms and Armour Press. 224 pp. Over 200 illustrations and maps. £7.95.

THE CRUCIBLE OF WAR. Western Desert, 1941 by Barrie Pitt. London, Jonathan Cape. 508 pp. £8.95.

Meir Ronnen

If one can go by the names, three Jewish fighter pilots flew August 18 sorties against the intruders, two of them shooting down German aircraft. The third, Pilot Officer Neville Solomon, was ambushed by an

ME 109 on his first operational flight, and disappeared into the Channel.

KENNETH MACKSEY's book on Rommel doesn't add anything to Desmond Young's *Desert Fox*. It is as much a picture book as anything else, and concentrates on his campaigns and battles, illustrated with simple but excellent schematic maps. Picture editing, layout and printing are of high standard. A good book for armchair historians.

I WOULDN'T have thought that there was much more to offer about the see-saw war in Cyrenaica in 1941 either, but Barrie Pitt's excellent book manages to offer new insights and kept me enthralled throughout; he has the ability to set the entire geo-political stage and yet tell the story at platoon

level as well. His book is a worthy successor to those of Desmond Young and Corelli Barnett.

He is also scrupulously fair to the Italians, whom he clearly loves as a people; they have long been jeered at for deserting the Axis in droves. Over 40,000 surrendered to two brigades of the Australian 8th division over a period of three days around Sidi Barrani. But Pitt is careful to record whenever they were sufficiently well-led to fight back with the utmost bravery. He particularly notes the fine record of the Italian artillery, which invariably fought to the end and with very telling effect; and the bravery of the Italian fighter pilots.

What happened in the desert in 1941 was also the result of Britain's having to fight on many fronts with a minimum of stores and inadequate armour; Rommel would not have got away with things had the British been equipped with decent tanks and anti-tank guns. Wavell was responsible for the entire Middle and Near East including Iraq - which tried to stab him in the back - and for Ethiopia and East Africa as well. Churchill did not understand that Wavell needed armour, not rifle-carrying infantry. Wavell rubbed Churchill up the wrong way by always being right; he was eventually exchanged with C-in-C India, Gen. Auchinleck, who was entirely lacking in the experience needed to fight a desert war. Nevertheless, the needless sacrifices of Operation Crusader set the stage for the turning point the following year.

The desert war was also studded with costly sacrifices stemming from political decisions. The Australian government and C-in-C insisted on the replacement of the Australian Ninth division, which was more than holding its own inside the perimeter of Tobruk. Most of the exchange was eventually carried out, but at a terrible cost in ships and lives.

Pitt has some harsh things to say about many British officers. He never doubted their will to fight, but many were not professional enough. The British generals with something to say were often not listened to; and field commands were fragmented. Even the commando attack on Rommel's "H.Q." (it was somewhere else) was a fiasco.

Rommel, on the other hand, usurped command, ignored the Italians and directed battles from forward positions, "reading" the battle as it developed. General Alan Cunningham, a brave and virile infantry and artillery commander who scored such a success in Ethiopia, was out of his depth in an armoured "naval" battle. The most outstanding British front-line commander, Major-General Jock Campbell, was killed in a freak car accident just after being awarded the Victoria Cross (he led his tanks in a "soft" staff car). Campbell, like his colleagues, did not have Napoleon's requirement: luck. But nor did they have the right equipment. It was a lesson Churchill learned the hard way; and one which the cautious Montgomery did not let him forget.

Messages to oneself

THE INNOCENCE OF DREAMS by Charles Rycroft. Hogarth Press, London. 189 pp. Notes and Index. No price stated.

Rachael Chazan

"free association." Freud described a phenomenon called "secondary revision": The dreamer reshapes the dream in the recalling, making it hang together more rationally.

THE KIND of thinking used in dreams Freud termed the "primary process." It disregards logic and temporal and spatial order. He saw the primary process as irrational and primitive, akin to the "id." The ideal of health was for primary to be replaced by secondary process, by rational thought. Dreams were regarded as neurotic symptoms.

Jung had a different view of dreaming. He saw dreams as creative. The unconscious, symbolic type of thinking was not to be replaced but integrated into the personality. He thought we dream even when awake, "but that consciousness makes such a noise that we do not hear it."

Rycroft has grounds for criticizing the Freudian, and to some extent the Jungian, theory. For one thing, he now

have laboratory evidence on dreaming, since we know dreaming occurs during "paradoxical sleep." We learn that dreaming is necessary: after a subject is artificially deprived there is extra paradoxical sleep to make up the loss. Rycroft concludes that we do not dream in order to sleep, but we sleep in order to dream.

Hence, the hypothesis that we must hallucinate wish fulfillments to preserve sleep becomes unnecessary. In the face of facts, too, it is hard to maintain that all dreams are wish fulfillments: There are traumatic dreams and anxiety dreams.

RYCROFT DOES NOT think dreams are things that happen to us; they are a form of thinking. Dream symbols are not an active mechanism of disguise but an alternative mode of thought, Susan Langer's "non-discursive symbolism." This is imagery not translatable into verbal language.

The whole point is that in dreams we can use a private language intelligible only to ourselves, since it needs to be understood by no one else. What is intriguing is that one part of us is observing the other in the dream.

Rycroft insists that dreams are essentially communications

with oneself, not with another. Dreaming, after all, occurred long before psychoanalysis was thought of. Analysts who see it as referring to them may be falling into a trap.

If all dreams have meaning, why is it so often obscure? We need a special hypothesis: that "people tend to be, to a greater or lesser extent, out of touch with their whole selves and are, therefore, predisposed to dismiss as meaningless nonsense messages which, if granted meaning, would compel them to alter and widen their concept of themselves."

The book has a second theme which is woven between the lines and emerges in a final chapter: The origin of the creative imagination. For Freud, dream thinking was primitive, and the unconscious a dark swamp to be replaced by the dry land of reason. Dreams were neurotic symptoms. But this begs the question with regard to the dreams of the healthy. The creativity of the artist was explained as a form of neurosis.

Rycroft takes a different direction. Tangentially he discusses Jung and Groddeck, that lone early admirer of the "It." He might well have discussed Erich Fromm and Sylvano Arletti too. He goes against the stream in re-evaluating "Primary Process", symbolic, intuitive, non-verbal thinking. The positivistic philosophers of our time recognize only thinking as valid. They scorn the in-

definables; that Einstein was a non-verbal thinker doesn't trouble them very much.

THE VAST rich territory of unconscious, primary process and non-verbal thinking is largely uncharted. Rycroft believes that it holds and nourishes the roots of healthy creativity. He ends with more of a question than an answer, but this merely illustrates the point that piecemeal reasoning cannot capture these things. Rycroft cites Coleridge, and Keats' "negative capability" which leads to understanding. Even the psychoanalyst arrives at his best meanings by exercising this "negative capability."

Rycroft ends with a poem by Gerard Manley Hopkins, which is left to speak for itself.

It may be that I am imagining another unwritten book behind this book. Possibly it is unwritable. But as Rycroft reminds us, a poem has many meanings.

Professors might spend years explaining and analyzing a poem; the total of all these explanations will still fall short of the meaning of the poem itself. In painting, this is more obvious: we can neither explain its power nor describe it in words. In music, Hans Keller rightly objects to using verbal language for analysis.

Imaginative thinking cannot be encompassed by "explanation," nor the dreams which often seem alien to us. We can only learn to see and integrate this other world within us.

THE JERUSALEM POST MAGAZINE

FRIDAY, OCTOBER 19, 1960

PAGE ELEVEN

THE JEWISH THEOLOGICAL SEMINARY

The Jerusalem Campus of
The Jewish Theological
Seminary of America



Neve Schechter
4 Nave Granot
Jerusalem, Israel

is pleased to invite you
to a series of lectures on

THE WORLD OF THE AGGADAH

(in Hebrew)

by PROFESSOR YONAH FRAENKEL

Between Man and Wife on October 28
Man and Earth on November 11
Trial and Sin on November 25
Teacher and Student in the Beit Midrash on December 16
In the Face of Death on December 23

The lectures will take place on Tuesdays at the Schocken Institute of The Jewish Theological Seminary of America, 6 Balfour Street, Jerusalem at 8.30 p.m.

Subscription for the series: IS30, Students IS20.
For further details, please call 02-631121, 02-663261.

At long last available

I.S. 85

ON REPENTANCE

in the thought and oral discourses
of Rabbi J.B. Soloveitchik

distribution: Mesorah Distributors
90 Bayit Vegan St. Jerusalem. Tel. 523068

LICHTENSTEIN
& HOLDER
36, Strauss St.
Jerusalem

BOOKSTOP
6, Du Nawas St.
Jerusalem

MORIAH-
MARKOWITZ
32, Misgav Ledach St.
Old City, Jerusalem

VISIT THE WEIZMANN INSTITUTE OF SCIENCE & THE WEIZMANN HOUSE, REHOVOT



Visitors to the Weizmann Institute are invited to an exhibition in the Wix Library on the life of Israel's first President, Dr. Chaim Weizmann, as well as an audiovisual show in the Wix Auditorium on the Institute's research activities. The latter is screened daily at 11 a.m. and 3.15 p.m. except on Friday, when it is shown at 11 a.m. only. Special screenings can be arranged.

Visits to the Ullmann Art Gallery can be arranged by prior appointment only (Tel. 054-83567).

Tours of the Weizmann House are held daily every half hour from 10 a.m. to 3 p.m. and between 10 a.m. and noon on Fridays. There is a nominal fee for admission to the Weizmann House.

For group tours of the Weizmann House please book in advance by calling Tel. (054) 83230, 83328.

NO VISITS ON SABBATH AND HOLIDAYS

Attention School Teachers!

If you teach English and have not received subscription information for the weekly newspaper (at reduced rates) for your English classes, please contact

The Jerusalem Post
Jerusalem: 02-528181, ext. 217
Haifa: 04-645444, Mr. Singer
Tel Aviv: 03-294222, Mrs. Esther Klein



ISRAELITISCHE WOCHENBLATT REVUE JUIVE

Founded in 1901
CH-8034 Zurich/Schweiz, Flörschenstrasse 14
Published in German and French. This independent Swiss paper will keep you informed about what is happening to Jews all over the world in the fields of religion, politics and culture. Large advertising section for business and personal notices.
Sample copies and advertising rates available.

A nice woman

IN SOME WAYS Margaret Drabble's latest novel could be seen as an example of the kind of literature that has driven so many people away from reading fiction. It is quiet, undramatic, introspective, full of common folk and commonplaces. Nothing untoward or unusual happens.

At the same time, *The Middle Ground* has all of those characteristics that make reading novels one of the most fruitful pursuits of all: it sets loose an extraordinarily keen sensibility on our world and filters back to us through the imagination more truth about our times and ourselves than most reportage or social science can muster. Today — or 100 years from today — no document will be more revealing about Western civilization at the beginning of this decade than a work like this one.

Drabble tells the story — or better, displays the situation — of Kate Armstrong, working-class daughter turned top London newspaper columnist. Kate is 40, divorced, not depressed, thank you, but taking stock, a not discreditable activity for a person her age.

Kate is also, rather to her own surprise, rather post-women's movement. "You know," she says early on in the novel, "I'm beginning to think I feel the same way about women that my father feels about the unions. That it was a good cause in the old days."

FEMINISM and the fact of being a woman occupy much of Kate's thoughts. But she has come to realize that there is more to her identity. "She was

relationship in order seems harder than ever.

"No wonder," Kate's friend Evelyn muses about today's youth, "they dressed in battle dress, adorned with plate armour and badges on their bosoms and clinking chain mail of staples and safety pins and paper clips. Each day they went into battle, along their own streets. Her own daughter Vicky was not exempt. Vicky had acquired a strange new habit of walking around the house with a pair of open scissors."

EVELYN AND VICKY are only two of the many acquaintances of Kate who take us out of the central character's perceptions and broaden the range of the novel. *The Middle Ground* teems with scores of people, men, women, children, Britons, foreigners, rich and poor, all of them conspiring to expand our awareness of what is going on around us.

Each is also characterized with precision, fullness and not infrequently with irony. For a book about heavy themes, this is one with an especially refreshing tone to it. Many of the characters are unhappy, or have reason to be; none seems resigned to his fate, and that is energizing. The book also contains some of that very rare breed in modern novels: nice people.

Kate even characterizes herself at one point, with much amused suspicion, as "a nice woman." I thought that indeed would have been a better title for *The Middle Ground*. In any event, you'll find a lot to like here. A woman's book? No more than feminism is strictly a woman's problem. Mere fiction? Only if you are inordinately devoted to the literature of the front page.

but they were too poor to keep him.

I AM DAVID by Anne Holm, translated from the Danish (Magnus, 86p), is the story of an eleven-year-old boy who has spent years in a concentration camp. He is not Jewish. His parents were political prisoners in an unspecified country. His father was killed. A guard who fell in love with his mother helped her escape, and deceived her into believing her child dead. The same guard eventually helps the boy's escape. Making his way across Europe through Italy, Switzerland, Germany, David finally reaches Denmark, and his mother.

The story is told obliquely. You gather the details through the stray thoughts and fears of the boy. The circumstances are a little contrived. The boy chances on a house where he sees his mother's picture. He crosses frontiers and snow mountains too easily. He speaks too many languages well — all learned from inmates in the camp. Yet one reads on for the telling is poetic. The enemy is never named, referred to in the boy's mind only as "they" and "them." The boy clings to his identity ("I am David") and prays to the "God of the green pastures and still waters." Horrors are more vividly portrayed because experienced through a child's story.

Dora Sowden

titles, shedding each whenever he risked discovery.

He invented a story about a cruel stepmother who forced him to leave home and seek work. He was Kubush and Frank and Zigmund and Jan, and always afraid his circumcision would give him away. His good looks, fluent Polish, adaptability and willingness to work always found him a new home. Mostly he was exploited, sometimes well treated, until his protectors became afraid for themselves.

It is a story full of incident, of ingenious self-preservation. He forgot his Yiddish (what he calls "Jewish"). Church-going to conceal his origins, he began to pray to Jesus. But something held him back. He couldn't forget his father, his mother, his uncle Moisha. They kept him from baptism — though he once did plead, with a priest who knew better, to baptize him. Nothing is left out — bedwetting till he was 12, lying, stealing, instinct for survival. Perhaps the most poignant chapter is the last, in a Jewish orphanage in Lublin. He had found some distant relatives

Interplay of ideas



HARA'AYON HAZIONI LIG-VANAV (Varieties of Zionist Thought) by Shlomo Avineri. Tel Aviv, Sifriat Ofakim, Am Oved. 260 pp. IS 24.80.

Reuven Rosenfelder

consciousness-raising.

After these formative years, Zionism thought begins to ally itself with contemporary thought. Moses Hess, who earlier had employed anti-Semitic images in his Marxist Socialist writings, surprised everyone with his *Rome and Jerusalem*, published in 1862. He fused Socialism and Zionism.

His synthesis provided an intellectual base for the rebuilding of Eretz-Israel. Borochov, A.D. Gordon, and David Ben-Gurion integrated Zionism with the Socialist-Labour movement.

Hess concluded that Emancipation had failed to provide an answer to the Jewish question, and that a new period of rabid anti-Semitism was bound to follow. In unemancipated

Eastern Europe, the pogroms of 1881 disillusioned many, in particular the intellectually vibrant Jewish community in Odessa.

LEO PINSKER, a medical doctor, in his classical *Auto-Emancipation*, wrote about the need for self-help in this Jew-hating world. Immigration to America, he wrote, was a passive solution to the plight of the Jews in Russia. The active solution was immigration to Eretz-Israel. The Hebrew novelist, Perez Smolenskin, another Odessa figure, had calculated that Eretz-Israel could hold 14 million Jews. All these ideas had taken a practical shape.

Enter Theodor Herzl, the charismatic leader who combined an incredible practical grasp with a powerful structure of ideas and ideals. Avineri dwells on Herzl's gift for public relations, which resulted in a new public awareness of Zionism and the Jewish question.

Avineri's fascination with Herzl's PR skills, however, gives the reader a rather poor notion of Herzl himself. He

doesn't convey his tragic aspect. Still, this is not an important flaw, since the author's main concern is with ideas. He points out that Herzl, like virtually all Zionist thinkers, thought of Zionism not just as a national movement but as a social revolution. Herzl envisaged an ideal society. Of course, this was the underlying motif of 19th-century utopianism.

Avineri obviously admires Ahad Ha'am, an extremely rigorous thinker. He was regarded as a theoretician but Avineri observes that he had a clearer and more pragmatic perception than most Zionists. He expected most Jews to remain in the Diaspora. He assigned the role of a spiritual centre to Eretz-Israel, from which Jewish values would be diffused abroad.

Ahad Ha'am did not provide a clear enough definition of these Jewish values. Avineri fails to point out this crucial failure. Here we touch upon a major unresolved issue, perhaps the major issue in the continuing discussion on the nature of Zionism.

AVINERI'S discussion of Jabotinsky's theories is of particular interest, since they are not widely known. In a relatively lengthy chapter, Avineri considers Jabotinsky's premise that "a man to a man is like a wolf." Jabotinsky applies this analogy to the relation of different societies to one another. His views offer no scope for a tepid liberalism. The nation is a supreme value, and must be formed and become disciplined and efficient, functioning like a "well-oiled machine." A quotation from Jabotinsky's novel *Samson* evoked for one reader a recent television screening of the Moscow Olympics ceremonies.

In all his copious writings, Avineri remarks, Jabotinsky never once discussed the possibility of a conflict between Zionism and Arab nationalism. The Zionist state would be a European transplant in the Orient. Avineri describes Jabotinsky's predicament when he foresaw the Holocaust. In an attempt to prevent it, he tried to convince Britain of its identity

of interests with Jews and Zionism. Britain was not to be told where its interests lay. Jabotinsky, who believed that nations must communicate on the basis of power, was reduced to ineffective pleading with the British.

THE GREAT Rav Kook advanced a brilliant argument of quite a different nature. In an attempt to reconcile the irreligion of the pioneers with his intense belief in the rebuilding of Eretz-Israel, he maintained they were unknowingly doing God's work. They should be regarded not as heretics but as part of God's cosmic scheme to restore the land to its centrality in Jewish life; Eretz-Israel was the only place where a Jew could be whole. Rav Kook entirely rejected the Diaspora.

David Ben-Gurion stressed that a viable Jewish entity requires a sound economic infrastructure. A Hebrew working-class would provide an economic base for the country. This meant that power must be vested in the Socialist movement. Socialism has been a major component of Zionist thought for a long time.

These and other thinkers are discussed in Avineri's skillfully compressed chapters. Clearly, the discussion about the nature of Zionism and Israel is far from concluded.

In his epilogue, Avineri remarks that the re-establishment of Israel means that Jewish life will recover its normalcy. However he remarks that the Diaspora's identification with Israel must be based on the projection of "different" values.

We return to the basic questions provoked by Ahad Ha'am. Values — yes, but what values? Religious, secular, some intermediate form? Is Israel to be considered central in Jewish life, or as one particular aspect of Jewish life (as the publisher Gershom Schocken suggested in a recent Rosh Hashana essay)?

These are major issues, and will continue to be debated. Avineri's work provides an excellent background, and is essential for serious informed discussion.

very odd indeed at times (e.g. *Bab. Talmud Sanhedrin LXXIV:A*), and should have been consigned to a footnote. Terms like "Sephardi" are left unexplained, and others, such as *Genizah*, are wrongly translated. Faced by a solecism like "enchantment of the command" (for *hiddur mitzvah*, p. 58), one is forced to conclude that too much was expected of an editor who knew little of Judaism, even less of Hebrew.

"The traditional Jewish attitude to art over the years," notes the author, "was that, as an essential part of life and as a means of enhancing life, art should ideally have a moral content and convey an elevating message. The function of art in the Jewish tradition is to elevate and ennoble man." By and large, Michael Kaniel does succeed in illustrating this function. With more careful attention to detail, he should do even better when he attempts a major work on the same theme.

The mezuzah is the message

THE ART OF WORLD RELIGIONS: JUDAISM by Michael Kaniel. Poole, Dorset, Blandford Press. 160 pp., £5.95

Gabriel Sivan

first illustrated books (mainly *Haggadot*) produced for Jews.

ALTHOUGH he writes primarily for non-Jews, the author makes some important points which may be unfamiliar to the Jewish reader also. For instance, in pre-Exilic times, a Portuguese Jew wrote a comprehensive guide for the *sofer* (traditional scribe) who doubled as an illuminator. The ed was an illuminator. *Haggada* famous Amsterdam *Haggada* of 1695, engraved by a proselyte, was so admired that 18th-century manuscript illuminators "vied with one another to produce more

faithful or more interesting copies... all based on the original printed edition." And one important outcome of the Hebrew printing press was the fact that "Jewish literature could now be more secure against total destruction by the agents of fanaticism and ignorance."

In the second, and lengthier, portion of his book, Kaniel discusses the influence of Sabbath observance, and of prayer directed toward Jerusalem, on the development of Jewish ritual art. He shows also how the concept of *hiddur mitzvah*, enhancement of the religious precept, inspired the creation of beautiful ritual objects for use on the High Holy Days and Pilgrim Festivals, on Hanukkah and Purim. The Jewish life cycle led craftsmen to produce amulets for the superstitious items for the circumcision

ceremony, the *tefillin* and *talit* worn from the age of bar-mitzvah, illuminated *ketubot* or marriage documents, charity boxes and even *heura kaddisha* tankards for members of Jewish burial societies.

THE FINAL CHAPTER deals with medieval and modern synagogue design but, for some reason, goes no further than the beginning of the 20th century, and thereby neglects many important developments.

Supplementing the textual illustrations in black and white, there are over thirty pages of finely reproduced colour plates with many striking examples of Jewish religious art. A brief index of names and topics is appended, but some basic guide to further reading would have been more in place.

Unluckily, it is difficult to overlook the many misprints, faulty syntax and inconsistent use of italics. Rabbinate references, inserted parenthetically in the text, look

more like a list of references. The book is a valuable addition to the literature on Jewish art and culture, and is well worth a read. It is a pity that the publisher, Blandford Press, has not yet published a similar volume on the art and culture of the other world religions.

THIS ARTICLE was inspired by a ride on a No. 4 bus down Tel Aviv's Rehov Ben Yehuda. For lack of better amusement, I began to count shops selling furs — and was past the dozen mark when the bus turned into Allenby Street. The Golden Pages telephone directory lists 21 fur shops along Ben Yehuda alone, not to mention those on adjacent side-streets, and on Allenby, Dizengoff and Hayarkon. All in all, there are over 50 furriers in Tel Aviv, another 25 or so elsewhere in the country.

How do all these people make a living in a country where one hardly needs a fur coat to keep warm? And how did so many furriers get here in the first place? Is the industry on the rise or decline? Will there be a new generation to carry on when the original furriers retire?

The first question is very simple to answer: the vast bulk of sales is through export and to tourists, though an occasional Israeli buys a fur too.

Export sales totalled nearly \$17m. last year, with purchases by tourists close to another \$2m. Of these sums, some 65-70 per cent represents the cost of the imported raw materials. There have been random attempts to raise minks and other fur-bearing creatures in Israel, but all were abandoned. At the moment, there is talk of experimenting with Persian lambs, highly valued for their tight-curlled coats.

As to where the furriers came from, the answer is that this was a Jewish calling in Central and Eastern Europe, and many furriers came here in the '30s and '40s. The first fur district in Tel Aviv was around Rehov Nahlat Binyamin, and the early customers were mostly Arabs. During World War II, when Europe was closed to them, wealthy Arabs came from Egypt and Iraq to have fur coats fashioned for their wives and daughters.

The first furrier to settle on Rehov Ben Yehuda was an immigrant from Germany, Emanuel Rosenblum, who took a flat there in 1937 and began to work from it. Later, he moved to a shop at 28 Ben Yehuda, which is still in existence, though currently selling off its stocks so that Rosenblum can retire. (His son became a doctor, not a furrier.) At about the same time as he began, the Lemberger family opened a tailoring shop at 24 Ben Yehuda, corner of Trumpeldor, and soon after branched out into furs. Their son runs the business today. But, according to Rosenblum, who is deputy chairman of the Furriers' Association, it was only in the '30s that Rehov Ben Yehuda became the fur centre of Tel Aviv.

IN THE early years of the State, when rich Arabs no longer came and before tourists began coming in mass, much of the furriers' work, Rosenblum recalls, consisted of renovating and remodelling the fur wraps that Jewish women had brought with them from Europe. It was not long, however, before tourists began discovering that quality furs could be purchased here at reasonable prices and Israeli

WHAT FUR?

MARKETING WITH MARTHA



fur merchants began taking their wares to Europe to get export orders. Their success was based on a combination of the high level of expertise and the low level of labour costs compared with Europe or North America. Daniel Barzilay, who serves as general secretary of the Furriers' Association branch within the Merchants' Association, says the main problem today is neither the source of raw materials nor the market potential, but rather a shortage of manpower.

"It is a well-paying trade, with opportunities for advancement for people with talent, and the working conditions are pleasant," he said. But it is hard to attract the younger generation. He is currently trying to interest the Industry, Trade and Tourism Ministry and the Labour Ministry in cooperating in the establishment of a training school. The International Fur Trade Federation has already offered its assistance.

Barzilay says that the 80 furriers in Israel are all on a "good European level," and that he gets virtually no complaints about them from consumers. In the rare event of a "misunderstanding" between customer and furrier, the consumer can apply to the Ministry of Industry, or to him at the Merchants Association, 8 Rothschild Blvd. (Tel. 03-656241).

BEFORE I begin to report on the visits I made to different types of Tel Aviv furriers last week, I must say a few words about prices — a subject about which they themselves were generally reluctant to speak.

Furs are still said to be better buys here than in Europe or North America, with savings amounting to as much as 30 or 40 per cent. This will be somewhat altered if the Treasury goes through with its intention of cancelling the VAT exemption for tourists.

Prices are quoted in dollars, not in local currency. You should not go out looking at fur coats unless you have a minimum of a few hundred dollars to spend. One of the bigger firms tells me that \$500 (i.e. IS\$3,000) should buy a good quality jacket, or perhaps even a coat, in nutria. A well-designed mink or broadtail coat will run to several thousand dollars. The highest-priced furs are Russian sable, and the jungle cats, such as leopard, lynx and tiger. These wild furs are generally off-bounds for the U.S. buyer, since the government has severely restricted their import on conservationist grounds. Prices can go as high as \$25,000 and more. But if you are satisfied with a fur stole to toss around your neck, you can find these for a couple of hundred dollars, even from big-name designers.

I BEGAN my visits at the salon of the best-known of Israeli's

high-fashion furriers — Stefan Braun, who has a world reputation and a celebrity-studded clientele. "Artist" and "wizard" are among the terms I have heard used to describe him. He buys his finished skins abroad, and his workshop makes them into a wide variety of jackets, coats, evening cloaks, stoles and hats, each item virtually an exclusive model.

Braun sells only retail, direct from his own salon. He gives shows abroad on behalf of Israel Bonds and Wiso, but does not do an export business.

A visit to Stefan Braun's salon is an experience in itself. Located in the courtyard of 99 Allenby, it occupies the building which was Tel Aviv's first magistrates' court. Apart from the icy-cold air conditioning and the modern telephones, the ornate furnishings appear to have come straight out of pre-War Europe, perhaps from Braun's native Czechoslovakia.

You can just walk up and ring the doorbell during business hours too, 9 a.m. to 6 p.m. Sundays through Thursdays, but Braun prefers customers to phone for an appointment.

Furs are always in fashion, he says, and styles today have returned to those of 40 and 60 years ago. "A la Marlene Dietrich." If there is one thing on which furriers are united, it is the claim that, in the long run, a fur coat is a better buy than a cloth one, because it lasts so much longer. Says Braun, "You can expect to wear a fur coat as it is for five to seven years, and then have it remodelled — even as many as five times."

While many Tel Aviv furriers do a nice sideline in the summer-storage business, Stefan Braun says you can keep your fur at home, in an ordinary closet, but under a cloth cover. It should be taken out and aired once a month. On the other hand, fur owners who go abroad for the summers might feel safer if these valuables were in professional storage and not at home.

Despite the climate, furs are becoming more noticeable in Tel Aviv — if only the "hundreds and hundreds of inexpensive rabbit jackets worn by young shopgirls," says Braun. "Still, it's a fur," he admits, though of course he and other serious furriers do not deal in these. Imported ones were selling in regular clothing shops last winter for a couple of thousand lire.

AT THE OTHER end of the atmosphere spectrum from Braun's salon is the modern fur factory Par-Is-Ur, one of the largest fur exporters in the country, with sales of \$3.5m. last year and an expected \$4.5m. for this. By the way, exports of the industry in general have been rising at the rate of 15 to 20 per cent annually in dollar terms in recent years.

the Industry Ministry tells me. Par-Is-Ur is short for Parvot-Is-Uriel (Parvot being the Hebrew for furs). Its owner-manager Marcos Astman, who is chairman of the Furriers' Association, and his brother Leon came here 16 years ago from Uruguay, where they were the fourth generation in a furrier family, originally from Galicia. They brought with them a core of South American experts, and today have 65 white-coated factory employees, and another 15 who do piece-work in their homes.

The Astman brothers emphasize the problem of a manpower shortage in the fur trade, and believe steps should be taken to encourage young men and women to enter as apprentices after their army service. They suggest that, instead of paying IS\$1,200 a month unemployment insurance to newly-discharged soldiers, the government should pay them this as apprentices, the sum being matched by the furriers. The Astmans say they cannot afford to pay apprentices more than IS\$1,500 a month during their first year. Experienced factory workers earn IS\$3,000-IS\$4,000, they say.

Par-Is-Ur specializes both in finished garments and in "bodies" — which are large expanses of fur made by sewing together 30 to 60 separate pelts. This is an expertise in which Israel is known to excel. Like most of Israel's furriers, Par-Is-Ur buys its raw pelts on the London fur exchange, then has them softened and dyed to order abroad.

Par-Is-Ur sells mainly to foreign wholesalers; and only 3 or 4 per cent of its production is sold to tourists and a few local individuals. Direct sales to individuals are made in the factory's starkly modern showroom, at 106 Rehov Har Zion, in the Tel Aviv light industry complex. Hours are 7:30 a.m. to 4 p.m. Sundays through Thursdays, and until 1:30 p.m. Fridays.

Astman says his prices are lower than at retail shops on Ben Yehuda and elsewhere. He notes that his was one of the first firms in the world to work in as many as 15 dyed colours of Swakara broadtail from Southwest Africa. This and South American nutria are much in evidence at Par-Is-Ur, though there is a full range of other furs as well.

MOST TOURISTS in the market for a fur in Israel begin with a window-shopping stroll up and down Rehov Ben Yehuda. This is not a bad way to start, though one is apt to become confused by the multiplicity of shops.

I dropped in on Anna Grenfor at 80 Ben Yehuda, perhaps out of partiality for a woman furrier, a rarity in the trade. In decor, her salon is reminiscent of Stefan Braun's — Old World elegance on a smaller scale. Her emphasis is also on high

fashion design and retail sales mostly to tourists. A young mother of four daughters, she learned the trade as a schoolgirl working in her family's business in Argentina. Her 17-year-old daughter Ruthie is already designing with her.

Anna Grenfor says that when a customer walks through the door, she immediately gets an impression of what fur and style would suit her best. "She may try on 40 coats, but almost invariably ends up with the first one I showed her." Israeli, she admits, are harder customers, less apt to take advice. Naturally, I asked what she would recommend for me. "Something lightweight, a slim cut, and belted. Preferably in dark brown."

Women buying their first fur generally choose a short jacket, she says. "But that just whets the appetite. If I sell a woman a jacket, chances are she'll be back the following year to buy a full-length coat."

While she cannot speak for her competitors, Grenfor says she never pressures a customer to buy. She actually suggests that prospective customers browse up and down Ben Yehuda — obviously confident they'll come back to her.

YOU DON'T have to be in Tel Aviv to buy a fur. In Jerusalem are Scharf, one of the largest manufacturers in the country, and Jerusalem Furs, which is also on a large factory scale. In Haifa, the best known is Kuhnreich Bros. Other big names in Tel Aviv are Ronar, Perednik, and Kofler — others mentioned to me by the Furriers' Association secretary general as being among the biggest in sales to tourists.

Incidentally, new immigrants from the USSR have been bringing in some very good quality furs — "but badly styled, as though you tossed a heap of heavy fur on a woman," in the words of Daniel Barzilay. Another fact he tossed to me was that not only Jews, but also Druze, work in the fur industry in Israel. There is a small fur workshop in the Druze village of Dallat el-Carmel.

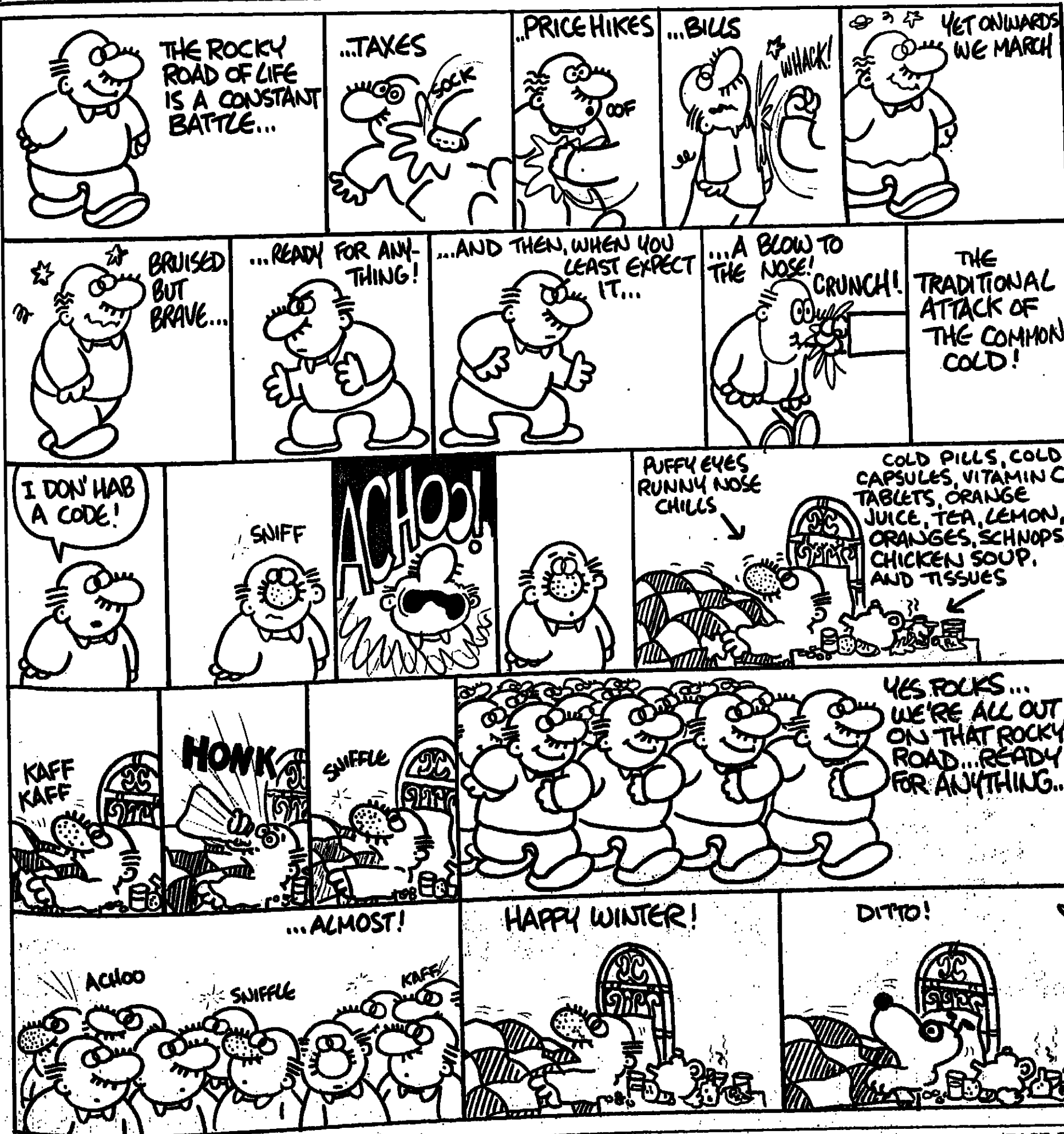
The Israeli fur industry, Barzilay speculates, could export three to four times as much as at present, if only it had the necessary manpower. In one respect, the trade may soon come full circle. Remembering the early days when many of its customers were wealthy Egyptians, Barzilay has high hopes of organizing an Israel fur exhibition in Egypt in the not-too-distant future.

THE MANAGEMENT of Osem has asked me to correct a misunderstanding about alleged "interference" by the Israel Consumer Council in the Osem points-system raffle, as reported in my column of August 22.

In fact, the Consumer Council neither interfered directly nor sent any "reprimand" to Osem concerning its midstream change of rules about what portion of the wrappers must be mailed. Any criticism of Osem's procedure attributed to Consumer Council officials was voiced by them directly to the press, and not to Osem itself. MARTHA MEISELS

The Weekend Dry Bones

IT'S THAT TIME AGAIN



Just as I do

by Kessy Oshri